THE UNITARIAN REGISTER

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"You don't have to believe everything you read!"

THE MORAL OBLIGATION TO KNOW
By Ben H. Bagdikian

GROWTH BOTH WIDE AND DEEP
By Sophia Lyon Fahs

THOU SHALT NOT KILL
By Ethel Edwards

PATRICK HENRY NEVER SAID IT
By Edward Darling

OPEN FORUM

CHAIRMAN OF SPECIAL REORGANIZATION COMMITTEE ASKS FULL CONSIDERATION OF ISSUES BY ENTIRE DENOMINATION

To the Register:

Two official communications have been sent to Unitarian churches and fellowships by the administration of the AUA giving action on the report of the board of directors' special committee on reorganization. . . . certains comments by me, as chairman of the reorganization committee, may be appropriate.

. . . the board decided in February, 1958, to make a nomination for the AUA presidency with reorganization in mind, one of the main concerns being a re-casting of the office . . . for religious leadership and providing an administrator directly responsible to the board. It was to implement this action that the committee was established.

When the nominee of the board was not elected, it was thought by the committee that possibly the question of changing the presidency was no longer relevant. The problem then before the committee was whether to drop the matter or to proceed, apart from the question as to who had been elected. . . . It decided on the latter, with the premise that the problems of the presidency are inherent in its present form and should be placed on record for consideration. The report submitted was a plain statement of issues rather than a detailed study of the office . . . a more ample study, could it have been made, would . . . have been much more effective.

At the February, 1959, meeting the board . . . did give consideration to all items of the report. The discussion, however, seemed in some regards to be couched in controversial terms rather than those of exploration. Apparently the desire was to dispose of the presidency issue if possible, and the suggestion was made . . . that, voting not to recommend the proposed by-law change, the board should submit the substance of the change to the annual meeting this year so that the idea could be defeated.

The committee believes this is too serious a problem to be so treated. Churches and fellowships should have at least a year to consider such an important matter. It is not my purpose here to present the case. To indicate its importance, however, I would state that this issue has been tested widely by voluntary national organizations and the verdict is against popular election of chief executives. It has been stated by an authority that the non-profit field subscribes almost universally to not having presidents who are also chief executives. . . .

Unitarians ill can afford to look at the issue in terms of personalities or to give it less than thorough consideration. The board well may feel it had a responsibility to express itself on the issue. Should it not feel equally a responsibility to see that the whole denomination be given adequate time for objective and thorough consideration before final decision is made?

There has been nothing like a complete presentation of the issues involved in this matter to the Unitarian movement. It was mentioned incidentally as a factor in the election a year ago, but it would be a pretense to say that the problem . . . was understood. Certainly no determinative vote on the matter should be taken at the 1959 annual meeting, or any other, without wide discussion following an extensive presentation of all phases of the problem to our churches and fellowships.

DALE DEWITT

WATCH THAT WORDAGE

The Unitarian Register regrets that, because of limited space, it can offer no assurance that letters of more than 500 words will be given any consideration for publication in the Open Forum.

Mrs. Blanshard's column is found 'most valuable'

To the Register:

Having read the letter by Professor Bayes regarding Mrs. Blanshard's column [March *Register*], I should like to enter a dissenting opinion. The column has been most valuable to me by keeping me abreast of legislative and lobbyist developments in the capital of the United States and by supplying me with interesting information normally not available through the press of Germany.

As far as the presentation of Mrs. Blanshard's political opinion in her column is concerned, I believe that the columnist is perfectly entitled to hold and present her own views on matters and persons political. No one maintains that Mrs. Blanshard's opinions constitute the official expression of the political attitude of the American Unitarian Association or *The Unitarian Register*. Moreover, most *Register* readers seem to be old enough to distinguish the facts reported by the columnist from the comments based on her personal opinion.

The *Register* would be a dull publication if its contributors were not allowed to have and present opinions. So, by all means, let's continue to hear from "A Unitarian in Washington."

While Professor Bayes certainly is entitled to hold his own opinion on ex-President Harry S. Truman, which greatly differs from those of the undersigned, it appears regrettable that he considered the *Register's* columns a place fit to practice name calling. I suggest that we agree to keep the columns of our cherished denominational magazine clean of such practices. — DIETER G. MÖLLER, *Karlsruhe-West, Federal Republic of Germany.*

To the Register:

In the March *Register* . . . I was pleased to see a letter by Professor R. H. Bayes, Sondrestrom, Greenland, objecting to the pro-partisan Democrat line of Mrs. Blanshard. I wish to fully concur with Professor Bayes. I have no objection to Mrs. Blanshard being a Democrat politician; that is her privilege. But I do think her general line of thought is out of place in a church magazine. — W. C. ALLEN, *Palisade, Colo.*

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- **Open Forum — one of the frankest "letters" sections in print**
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Watch for your copy — or buy one at your church bookstore or literature table. The Open Forum will welcome your response.

Two sticks side by side stronger than two separate

To the Register:

I favor the union of Universalists and Unitarians, because (1) two sticks side by side are far stronger than two separate sticks, and (2) the added diversity will keep all of us disagreeing pleasantly, in more and better ways than we do independently. . . . I think Unitarians thrive on disagreeing, and the more diversity the merrier.

This leads to the choice of a name for the joint association. The name should be an amalgam of the two present names. It should convey the idea of unity in diversity, or variations in unison.

Therefore, I suggest that we adopt the name "the American UNIVARIAN Association," or simply, "Univarians."

This preserves the idea of unison, or union, or likemindedness. It also brings in the idea of . . . variability, hence . . . adaptability. It changes only one letter in our traditional name, and it uses the first four letters of the Universalists' title. . . . — PHILIP L. ALGER, *Schenectady, N. Y.*

To the Register:

Mr. Murray's article on merger in the March *Register* reminds us again of what to my mind has long been the most important need of both Unitarianism and Universalism: strong and vocal public relations. The advantage of merged funds and constituency for the filling of this need is a potent argument for merger. The light of both denominations has always been hidden under a bushel. Thousands of people would find our point of view exactly what they have been looking for. But they do not even know we exist.

I agree with Mr. Murray. It is high time that we think in vastly larger financial terms than we ever have before of our responsibility for publicizing the cause of liberal religion through all possible channels of communication. — ANNA Y. FENN, *Wayland, Mass.*

'Bob-tailed' news story in Register is protested

To the Register:

May I protest that bob-tailed news story in the March issue which confined its information about the *Unitarian Record* to the latter's suggestions for beefing up *The Unitarian Register?*

. . . the omission of what (the *Record* could be a magazine for hi-fi addicts for all the definition given), when (the first issue did have a date and belated coverage of the story is no reason for skipping it), and who (just who is Stanley Goldman apart from a resident of Plainfield, New Jersey?) are rather glaring.

. . . Surely it is newsworthy that a monthly has been started to speak as the voice of "the loyal opposition" and provide a chapter and verse examination of shortcomings within Unitarian circles. Stanley Goldman might be identified as a layman without aspiration to national office and a prominent member of the Plainfield Unitarian church. Since we're all interested in full, informed discussion of denominational affairs it wouldn't be amiss for the *Register* to state the subscription price and address of the *Unitarian Record*. . . . — DOROTHY C. WALKER, *Sea Cliff, N. Y.*

Do you remember the music at Manchester College chapel?

To the Register:

During my forty-plus years as organist of this college [Manchester College, Oxford], it has been my privilege to play to, and to meet, many visitors from America who have attended the chapel services or who have expressed admiration for the music of the service and especially for the very beautiful organ which is indeed one of the finest of its size in the country.

It was installed in 1893 and was rebuilt in 1930 in memory of Dr. Estlin Carpenter, and is now in need of cleaning and renovation at a cost of about £700. for which I am opening a fund since the college possesses no particular resources for this purpose.

It has occurred to me that some American visitors who have received inspiration from our services would like to help us in this work of restoration, and as treasurer of this fund I should be most grateful for any gift, large or small, which I should personally acknowledge. — HAROLD W. SPICER, *Manchester College, Oxford, England.*

School is seeking artist to design marble reredos

To the Register:

The faculty of the Theological School at St. Lawrence University solicits the interest of qualified artists in the liberal church in creating a design for a mosaic marble reredos to complete Hale Memorial Chapel. It is suggested that the Judeo-Christian religious tradition be treated imaginatively in association with symbols of other world religions so that man's universal quest for religious meanings may be exemplified in the reredos. This reredos panel will provide a focal point for the school and will symbolize visually the school's role in preparing Universalists, Unitarians, and other liberals to foster a religiousness which is inclusive and at the same time takes seriously all man's searching and finding.

While the faculty is hopeful that an artist from the liberal fellowship may submit the acceptable design, they welcome designs from various other sources. The final design must be approved by the board of trustees of the Theological School.

The reredos space is approximately six feet wide and twelve feet high.

Further details may be obtained by addressing the Chapel Design Committee. — ROBERT B. TAPP, *Canton, N. Y.*

THE UNITARIAN REGISTER

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EDITORIALS

Editorials express the opinions of the individual editorial writers

MUST EVERYONE PRAY AS THE REGENTS PRAY?

Five parents in Herricks, New York — two identified as Jews, one as an Ethical Culturist, one as a Unitarian, and one as a non-believer — recently instituted a lawsuit to compel discontinuance of the "Regents' Prayer" in the community's public schools. They challenged the constitutionality of its use, and the Greater New York affiliate of the American Civil Liberties Union has intervened in their support.

The prayer was authorized by the state's Board of Regents in 1951 for optional use to open the school day. It reads:

"Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers, and our country."

Few principles are set forth so clearly in the Constitution of the United States as the principle that religious beliefs and practices shall not be subject to the will of the majority. The First Amendment prohibits Congress from making any law respecting an establishment of religion and from prohibiting the free exercise thereof. The Fourteenth Amendment extends the prohibition to the states. Supreme Court decisions have made clear that no lesser government agencies or agents shall have such power.

Such cases as that at Herricks, however, produce an outcry from persons who do not support those constitutional provisions and who inveigh that minority groups and individual dissenters should submit meekly to a majority prescription. Such an outcry came after the filing of the Herricks lawsuit from George E. Sokolsky, widely syndicated newspaper columnist, who wrote:

"These little groups who seek to impose their wills upon the great majority of our people and who shriek against conformity while they demand conformity to their notions are divisive and sometimes even subversive. I have not examined into the personalities who have signed the complaint, but they cannot represent a large number of the parents of this or any community. Most Americans pray to God in many different ways and for different reasons."

It is not necessary to abandon the larger argument in order to point out that the latter sentence destroys Mr. Sokolsky's case on his own grounds. Must Americans who pray to God "in many different ways and for different reasons" assent that their children pray in the Board of Regents' way and for the Board of Regents' reasons?

Mr. Sokolsky might consider the following:

Some Americans who believe in a personal God regard their relationship with Him as a very intimate and private one, and public prayer as vulgar and ostentatious. They do not wish their children compelled to vulgarity and ostentation.

Some Americans who believe in God do not believe that ritualistic or "canned" prayer is true prayer. They do not wish their children compelled to its use or toward the belief that it is true prayer.

Some Americans who believe in God conceive of prayer as something other than direct communication with Him. They do not wish their children to be compelled to what seems to them a misuse, or even abuse, of prayer.

Some Americans who suppose there to be a Deity believe, also, that He is indifferent to man. They do not wish their children to be indoctrinated with the idea of God's personal concern.

Some Americans who suppose there to be a Deity do not believe in a personal God. They do not wish their children compelled to relate to their God as a person.

All such persons well might fall within Mr. Sokolsky's "most Americans" who "pray to God in many different ways and for different reasons." All well might feel that their children's religious beliefs and exercises are abridged by the "Regents' Prayer."

Even if the "Regents' Prayer" accommodated such persons, it obviously could not but offend others who do not believe it possible to communicate with God and see little more purpose in prayer than in hollering down the rain barrel. It could not but offend still others who are not certain whether there is a God or who forthrighly disbelieve in one. None of them would wish his children compelled to join in a prayer to God.

The Herricks case seems clearly to be an important case involving religious freedom. Whatever their views of God or prayer, it seems predictable that Unitarians, by and large, will wish the Herricks petitioners well in the prosecution of their lawsuit.

VIC BOVEE

SECULARISM: BLIGHT OR LIGHT?

The editorial writers of *Life* magazine temporarily swapped their continental suits for hair shirts recently and took another fling in the sack cloth and ashes. Although this happens several times a year in the house of Luce, there was an especially dour tone to the Easter effort.

The essence of the editorial was an attack on secularism, which was described as a "blight" on American life because it is "the belief that this world is all there is, or all there need be."

As an unrepentant secularist, I deeply resent this incredible misrepresentation. The United States is a secular society because the Founding Fathers were convinced that secularism and liberty are two sides of the same coin. Secularism does not guarantee freedom. Nothing does. But the alternative to secularism is the granting of public authority to one or several forms of organized religion.

American secularism denies such authority to any creed, including Mr. Luce's. It provides virtually unlimited freedom of thought, expression, and observance to every creed, including Mr. Luce's. It says simply that there shall be no religious test for participation in our society, not even Mr. Luce's test.

Those who attack secularism have a perfect right to do so. It seems to me, however, that they also have an obligation to speak the truth. Secularism is *not* "the belief that this world is all there is." Secularism *is* the assurance that every man will be left free to hold such faith and beliefs as his conscience dictates; even to be persuaded of *Life's* circular theology, if that is his wish.

JACK MENDELSOHN, JR.

FRANKLY SPEAKING

SOWING THE SEED OF A FREE FAITH

Historic Park Street Church in Boston recently celebrated its 150th anniversary. It was founded in 1809 to counteract "the Unitarian landslide, as a result of which fifteen out of seventeen Congregational churches apostatized from trinitarian and evangelical Christianity," and to this day it has remained true to its original commitments. Currently it has a $500,000 budget, and supports 120 missionaries in all parts of the world. It is refusing to join the new United Church of Christ (the combination of the Congregational Christian churches and the Evangelical and Reformed churches) because "to grant authoritarian control to an ecclesiastical organization that has no doctrinal standards as a test of faith of the members who belong to it would be intolerable for an evangelical and Biblical church such as Park Street Church." With two hundred other churches it is forming the National Association of Congregational Churches which will continue the former basis of fellowship and of autonomy.

Dr. John Harold Ockenga, who is the minister of the church, and who was, incidentally, the first president of the National Association of Evangelicals, was one of my nearest neighbors, and a most friendly and forthright colleague for twenty-two years. He asked me to represent the Unitarians in bringing greetings at the anniversary banquet the other evening where 1600 members were present. Among the forty guests at the head table, my wife and I and Senator Saltonstall were the only Unitarians. Speakers included two United States senators and many high-ranking politicians from Boston and Massachusetts and religious leaders from across the land. Greetings were conveyed from President Eisenhower. I appreciated the magnanimity of Dr. Ockenga in asking that the Unitarians be represented, and I very honestly congratulate him upon his many distinguished achievements in behalf of his church and his brand of Christianity in this country.

Dr. Ockenga and his people have a profound sense of history and of destiny. Frankly speaking, I wish to record that I believe that Unitarians can have an equally profound sense of history and of destiny, and, indeed, actually a more lively hope and sense of opportunity than any of their orthodox brethren. Our early idealism was inextricably bound up with the principles upon which our American democracy was founded. Our faith has gone far to determine what we call our American way of life.

It appears as if the landslide of the Unitarians in Boston in the early nineteenth century could be matched in the years immediately ahead by a Unitarian landslide among thoughtful persons across this entire continent. At least an element within the population is acknowledging that a religion is needed which will be consistent with the findings and the progress of modern science. And many of those same people are cognizant of the fact that freedom in the church and freedom in the state belong together or reinforce one another. Our traditional and prophetic faith in man constitutes the only basis upon which we can build an adequate civilization today, or erect in the place of our current chaos a kingdom of righteousness and of peace. I would like to feel that liberals in religion are as proud of their past and as determined that the future shall be more glorious than that past as any of the evangelicals at Park Street where "America" first was sung. It was a Unitarian who wrote the Declaration of Independence, and Unitarians are committed still to freedom and to interdependence and fellowship in the fullest form possible. And if the progress in which we have believed is consistent with God's plan and man's potential, then the future is in our hands. There is no reason why there shouldn't be as much humility and dedication in our churches from coast to coast as in any fundamentalist church. And there is every reason why we should be broader and more inclusive than our conservative neighbors, even in their most magnanimous moments.

Frankly speaking, I feel that we ought to be sending out missionaries to do a somewhat different work, as zealously as they. We do not believe that souls need to be saved from a literal hell, but we do believe that men need deliverance from bondage to superstition and dogma and the tyranny of outmoded institutions and ideas. We do not subscribe to the concept of the second coming of Christ or of a Day of Judgment or the end of the world, but we can insist that it is equally urgent for us to repent of our foolish ways, and of ignorance and hate and injustice, and to achieve wisdom and love and brotherhood — not a thousand years from now, or following five centuries of domination of communism over the children of men, but *now*. We should be helping other liberal groups around the world. We should be sowing the seed of a free faith in many countries of other continents. We should be spreading the good news that all the law and the prophets are summed up in the two great commandments of love to God and love to man. We have a liberating gospel, and we should proclaim it near and far; and this means preaching its word, as well as practicing its truth. If there is a sect that can promote such non-sectarian service as has our Unitarian Service Committee these many years, then that sect should be strengthened and expanded. If, as we have said, ours is the faith behind freedom, then we must deepen that faith and propagate it for all that we are worth, if we would have the freedom that it produces ultimately cover the globe.

Philip Dalsimer was entertaining some of us in New York recently for a discussion of the plans of the Development Fund Campaign and of the United Unitarian Appeal, and he made the statement that enthusiasm comes before money. I concur that if we have adequate enthusiasm, all else will be added to us. We need a real love of our cause. In a brief span we have had a noble history. Let us pursue a high destiny.

DANA MCLEAN GREELEY

THOUGHTS FOR MEDITATION

Edited by Jacob Trapp

OUR COMMON QUEST

The good man's purpose is to increase the mercy, charity, kindness, and piety of all mankind.

Buddhist

Fair is the dwelling of those who think not only of themselves but act with regard to the welfare of all.

Islamic

Diversity of worship has divided the human race into many creeds. From among all their dogmas I have selected one — divine love.

Persian

Who gains wisdom? He who is willing to receive instruction from all sources.

Jewish

Let us therefore follow after the things that make for peace and the things wherewith we may edify one another.

Christian

The Goals Are Universally Human

All beings seek for happiness; so let your compassion extend to all.

Buddhist

Love cannot be outnumbered.

Confucian

He that loves his neighbor has fulfilled the law.

Jewish

Systems of faith differ, but God is one.

Hindu

All of you are on the same equality; ye are one brotherhood.

Islamic

Have compassion to all sentient beings.

Jain

Regard heaven as your father, earth as your mother, and all things as your brothers and sisters.

Shintoist

Regard all men as equal, for God's light is contained in the heart of each.

Sikh

To the good I would be good. To the not good I would also be good. Thus goodness is increased.

Taoist

The first perfection is good thought, the second is good words, and the third is good deeds.

Zoroastrian

God hath made of one blood all nations of men, that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live and move and have our being.

Christian

from the ELEVEN RELIGIONS

Many Strings of One Harp

Each of the great religions has a distinctive note of its own. They may be likened to the strings of a harp.

In Hinduism it is the note of *spirit,* repudiating the notion of "dead," "inert" or "brute" matter, on the ground that the universe is thrilling, throbbing, pulsing with divine energy and meaning.

In Buddhism it is *renunciation,* the stripping from oneself of earthly desire through ethical self-discipline.

In Zoroastrianism it is *spiritual warfare,* culminating in the triumph of the "good principle" at war with the "evil principle" in the universe, and calling for the co-operation of all human souls if world redemption is to be achieved.

Confucianism contributes the note of *order,* bidding man reproduce in all his relations the beautiful, calm, unbroken order he sees in the solar system.

Judaism sounds the note of *righteousness.* And how it resounds throughout the Old Testament, reaching its supreme expression in the prophets.

In Mohammedanism we hear the note "islam," *submission;* the supreme need of every human soul being that of self-surrender to the "omnipotent and merciful Allah," merciful because omnipotent.

Christianity completes the symphony with its note of *love;* not indeed that the doctrine of love is absent from the scriptures of the other religions; it is not; but that the spiritual genius of Jesus and the particular circumstances under which his teaching came into the world were such as to give special emphasis and fresh interpretation to the conception of love.

Alfred W. Martin

God be merciful unto us, and bless us,
And cause His face to shine upon us,
That Thy way may be known upon earth,
Thy saving health among all nations!

Psalm 67:1-2

All creatures weak or strong,
Great or small,
Seen or unseen,
Near or far, —
May all be blessed with peace.
Let all-embracing thoughts
For all that lives be thine.

Sutta-Nipata

The moral obligation to know

Voodoo is a clumsy weapon to use against the world's destructive forces

By BEN H. BAGDIKIAN

Not long ago I found myself reading, by coincidence, two authorities on human behavior who approached the crotchets of social man from slightly different angles. One was Sir James George Frazer, once of Oxford, Cambridge, and Durham. The other was Mammy Yokum, of Dogpatch.

The first insight came from a colloquy between Mammy Yokum and Nightmare Alice, the leading ladies of Al Capp's comic strip, "L'il Abner." Mammy Yokum had been approached by a delegation of indignant and insecure ladies. They were trying to teach Dogpatch children that there were no witches, but, they complained, Nightmare Alice insisted on riding her broom in plain sight of the students, thereby impairing an otherwise convincing course of instruction.

The mothers begged Mammy Yokum, as social arbiter and bareknuckles champion of the community, to coerce the uncooperative witch. Mrs. Yokum did so, forbidding the witch to fly. The frustrated and enraged Nightmare Alice retired, shrieking, "Ah hates Pansy Yokum, an' when ah hates, ah do something about it, preferably something unhuman!" She fashioned a doll in the image of Mammy Yokum, placed it in a carnival dart concession, and thereafter, whenever a customer hit the bullseye, Mammy Yokum, several miles away in her cabin, suffered sharp stabs of pain.

Hex doll no symbol

The hex doll, of course, is good historical witchcraft as practiced for several thousand years. In his book, *The Magical Origin of Kings,* Frazer described how primitive men did not regard this as symbolism, but as reality. When a skilled magician touched the chest of a departing warrior with stone, this was not mere ritual, but actual transfer of the protective qualities of stone, or of the god of stone hardness, from the rock to the warrior's chest, making the skin impervious to enemy spear points.

Ben H. Bagdikian, an award-winning special writer for the Providence *(R. I.)* Journal-Bulletin, *is a member of the* Unitarian Register *editorial advisory committee. Mr. Bagdikian delivered this sermon at the First Unitarian Church in Providence.*

Some men seemed more accomplished at this than others, and they soon emerged as public practitioners on whom the entire tribe depended for protection against evil forces and the persuasion of friendly ones. These were the magicians, who became priests, and eventually kings.

Magic proves fallible

These magicians acquired great power and privilege, drawing into their ranks the most ambitious and intelligent of tribesmen. Some were more intelligent than others, and the more perceptive realized that their magic did not always work. They understood that they did not have the power to produce magic infallibly. This was a crucial bit of understanding because the rites that the magicians and priests conducted were of supreme importance to the tribe. If the work of some practitioner failed at an important point in the life of the tribe, the offending magician was likely to be called before a subcommittee for the investigation of untribal activities and, quite literally, lose his head.

So the smarter magicians, knowing they lacked the power, always made provision for failure beforehand. They built in an explanation for failure, placing the burden on the patient rather than the doctor. A common escape clause in the ancient rituals of magic was that the magic failed because a tribesman bore some defect in his character, or had thoughtlessly offended the gods in ways which the magician discovered only afterwards.

Magicians who thus perceived their own real impotence, but were able to shift the burden to others, survived failure and emerged with great powers, while their more honest colleagues were dismissed as partners of evil. Frazer said: "The general result is that at this stage of social evolution, the supreme power tends to fall into the hands of men of the keenest intelligence and the most unscrupulous character. If we could balance the harm they do by their knavery against the benefits they confer by their superior sagacity, it might well be found that the good greatly outweighed the evil. For more mischief has probably been wrought in the world by honest fools in high places than by intelligent rascals."

One might consider the position of the tribesmen of America and their relationship to those of the rest of the world. We live in a world of incredibly destructive forces. These forces move in ways that are often unpredictable and sometimes inexorable. They produce consequences which, being little understood but of overwhelming force, are as terrifying to us as was the thunderstorm to primitive man. This is true of us as individuals confronted with such quiet terrors as radioactive fallout, and it is true of us as a society confronted with upheavals in the organization of mankind. Today we are passing through such an upheaval, or the beginning of one, and we need some means of seeing it and living with it.

Off with the old

Europe, that great source of human culture and organization, is dying, moving only with the momentum of its past, destroyed by its own hand in two disastrous wars. At the same time, the Christianity that was the cultural bond of Europe is confronted with the ascendancy of a heretical movement feeding off its failures, communism, which is creating a mystique which overpowers its rejected parent in many parts of the world. Moreover, new centers of human population and power, Asia and Africa, are beginning to arise.

Involved in this tremendous upheaval are deep-seated traditions, habits of thinking, cultural patterns. Also involved are the modern evil spirits of emerging

societies: poverty, disease, and hopelessness.

What do we do in confronting these new forces, these mysterious threats, this new world? How do we preserve what, for us, are fundamentals of civilization while living with other human groups with other immediate goals?

We have been occupied too long with two impulses — one silly and the other good, but inadequate. In the first case, we have fallen into the habit of making hex dolls of poverty, disease, tyranny, communism, racism, and everything else we dislike or fear. At well-attended public demonstrations, we pierce them with needles and hiss, "We hate you, we hate you." We have ascribed great power to political priests we know to be little more than clever scoundrels.

As for Frazer's dictum that intelligent rascals do less harm than honest fools in high places, I should think this applicable in many societies, but *not* in a democracy. In an oligarchy, an intelligent rascal can make intelligent decisions for the public good *as he sees it*. In a democracy, people are themselves the goals and evolve their own means.

The rascal in a democracy is dangerous because the very nature of his rise is destructive to the means of doing things, which is central to a democracy. Even if he changes his selfish goals after he reaches the summit, he cannot understand the rights and needs of those below him, since nothing in his experience teaches him respect for individuals and for the body politic. He has failed in the ultimate judgment of a democratic leader — to leave the people better able to rule themselves than before.

IDEA POOL

"A man often strips to his shirt to jump no farther than he would have done in his gown." — MICHEL DE MONTAIGNE, *Autobiography*. Selected, arranged, edited, translated by Marvin Lowenthal. A Vintage paperback. P. 141.

Too many of our political high priests have conducted rituals against destructive world forces with cynicism or unintelligence or both. "Godless atheistic communism" has been denounced with voice atremble by many men who have more in common ethically with Josef Stalin than with Jesus Christ.

The other impulse is an honest human one, but only a first step; it is the intention to do good. This belongs especially to Americans who are young and hopeful and therefore believe that it is possible to improve the lot of mankind. We have taken only the simpler steps in doing good to suffering mankind — we have given some of our money. Yet we have not so far placed our values in the mainstream of social change in the world, certainly not to the extent of other tribes of mankind who have spent less. Today, in too many places, we are not taken seriously as honest men with something of value. Why?

This is so partly because we have thought that merely *wanting* to do good was enough. I looked up the proverb about hell being paved with good intentions and found three different references: Samuel Johnson, according to Boswell's *Life*, said, "Hell is paved with good intentions"; Karl Marx in *Das Kapital* said, "The *road* to hell is paved with good intentions," an interesting preoccupation with methodology; and William James in his *Psychology* said, "No matter how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if one have not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better. With mere good intentions, hell is proverbially paved."

Our Daddy Warbucks philosophy

We have had good intentions. Within our own society, for problems in our neighborhoods, communities, states, and nation, we acknowledge the need for helping our neighbors. Globally, we have done the same thing. But how perceptive has this acknowledgment been, and how often has it lacked the crucial ingredient of personal understanding and participation?

Has not our aid to suffering humanity — including, perhaps, that part of our own tribe known as juvenile delinquents — been largely bureaucratic and materialistic, detached from human warmth and intelligent participation? Haven't we been too often like Daddy Warbucks returning to Little Orphan Annie to press a million dollars into the tiny outstretched hand, confident that this would make everything all right? Little Orphan Annie gets more insufferable and morbid by the year, and so, it sometimes seems, do our community and world relations. Money is only an alien tool to be used intelligently by knowledgeable human beings.

We do not know enough about the humanity we are trying to help. It is very simple to destroy a community; one needs to know only where it is. But to help it — this is a vastly more difficult problem.

Has anyone, for example, tried to overhaul a local school system without first learning the crotchets and motivations of every group involved? Ask a veteran of any community fight how much good intentions alone arm him. How many of us have donned shining armor, mounted white chargers, unfurled the banner of better schools and sixty seconds later found ourselves flat on our backs, wishing we knew more about politics, leadership, and social pressures — more, in short, about specific human beings *with* and *on* whom we wished to work?

This sort of setback happens to us where we tackle problems somewhat less urgent than immediate survival, where we speak the language, where we know the natives, where we understand the folkways, where it is against the law to murder a reformer in broad daylight. Imagine the fearsome complications of working in a foreign culture where we do not know even the language and the local politics and where the problems are so much closer to literal life and death.

To be aware of a human being in need and to have the power to help implies a moral obligation to provide that help. The world shrinks, communication accelerates, our responsibilities expand. We see in world terms that the personal ethic of love and wisdom is the only practical one for survival.

Either we grow to meet our new responsibilities, or else we accept defeat by them. Dean Acheson has said, "We have staked out no claim to special exemption from the law of growth and decay which neither polliwog nor empire has ever escaped. There is no special tolerance of stupidity or error decreed for us."

Informed response to danger

The knowledge of destructive forces and human need cannot be avoided by honest men. Either they turn their backs on such knowledge, and thereby diminish their humanity, or else they respond. Their response *can be* blind, meaningless, and panicked. The doctor who braves the storm to reach his patient does a small favor, indeed, if he turns out to be incompetent, clumsy, and an impediment to nature. Or the response of men to the new challenges can be reasoned, constructive, and compassionate. For this, men need not only the intent to do good, but the knowledge and skill to do it. Panic and blunder, both the children of ignorance, can bring terrible consequences.

The danger is not only abroad. The potent forces for destruction in the world could cost us our liberty at home, unless we understand them. James Madison once wrote to Thomas Jefferson, "Perhaps it is a universal truth that the loss of liberty at home is to be charged to provisions against danger, real or pretended, abroad." Unless we recognize whether danger abroad *is* real, and, unless we

understand its true nature and how to meet it, there are plenty of high priests willing to subdue reason in favor of casting primitive spells at home.

Thus, we need knowledge to help others. This is the obligation of the rich toward the poor, the healthy toward the diseased, and the hopeful toward the despairing. But like doctors with the ill, we have to know men to help them intelligently.

I wonder, too, if the deepest responsibility is not to one's self, to fulfill the obligation to live fully. When one man, unbending, watches another starve, is not the most damaging wound not to the hungry man, who continues unchanged, but to the spectator? And is not this lack of compassion of harsher and more lasting consequence in the world?

So, perhaps the obligation is to learn, to understand, to participate in humanity, not alone for the practical requirements of physical survival, not alone for the good of those who need our help and understanding, but also for the fundamental obligation to ourselves to remain whole men by remaining a part of humanity. If we are obliged to act, we are obliged to act in favor of life, and this is possible only if we know what we are doing. To repeat William James: ". . . if one have not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better."

Growth both wide and deep

Let us educate the educators — our children are important!

By SOPHIA LYON FAHS

Mrs. Sophia Lyon Fahs has been a leader in the development of the "New Beacon Series in Religious Education" and is, herself, author or co-author of several of those books. In recognition of her great contribution to liberal religion, the Unitarian Church of Montgomery County, Bethesda, Maryland, ordained Mrs. Fahs to the Unitarian ministry, February 8, 1959. This article is adapted from Mrs. Fahs' address on the occasion of her ordination.

The history of Western culture reveals a widespread and long-lasting assumption that services to children do not call for skilled techniques or advanced learning. For example, at the beginning of this century, there were no departments of pediatrics in the medical schools. Dr. Helmholtz, one of America's pioneers in pediatrics, was given the directorship of the first clinic in America for the care and feeding of babies, his special preparation consisting of one month's experience as substitute director of a similar clinic in Germany. He began his work by calling on all the doctors in the Chicago region to explain the venture and to ask their co-operation. Every one, without exception, said to him: "We are not interested in learning how to feed and care for babies — that is the work of grandmothers and nurses." Today pediatricians are given more, rather than less, medical education than the general practitioner, and their status in society is fully as professional.

Early years crucial

In the field of education, the teachers of younger children also are coming into their own. The position of supervisor of an elementary school no longer is considered a mere stepping stone toward a position in a "higher" form of education. As a matter of fact, the transformation in American education during the last fifty years started with the study of the nature of young children. John Dewey began developing the vital educational philosophy he so potently presented to the world in direct experimentation in a kindergarten in Chicago.

In psychiatry and psychology, it was recognized at once that the early years are crucial in the growth of character patterns. While theologians assumed the inborn sinfulness of human nature, those who studied the behavior of babies found no evidence to support that theology.

In our liberal theological seminaries, however, the study of "the inner world of childhood" and youth has scarcely more than begun. What effect do the Bible stories and the ideas of God and Jesus and prayer the children receive have upon their relations to reality? How childish need be a child's religion in a scientific age? Here and there psychiatrists are being added to theological faculties, and ministers are being given supervised internship in mental hospitals, although, as yet, they usually observe adults already mentally ill, rather than children who may be moving toward mental illness.

We have yet to give the children the value they deserve. We need to learn to travel with them at their own mental speed. We need to make childhood more than a series of steps into adulthood.

Basically new philosophy

Let us ask of our seminaries nothing less than the best preparation they can learn to offer. Such professional education would seem to be desirable for the children's workers in any Protestant denomination; but in liberal fellowships the need is critically urgent, since we are pioneering with a basically new philosophy of religious development — a philosophy which is usually grasped slowly because it digs so deeply into our traditional emotional patterns. That philosophy of religious growth cannot be fulfilled merely by changing to so-called progressive methods and techniques. Educational techniques are important, but without a corresponding change of mind they are as false faces.

In most Sunday schools, young children are introduced verbally to the major beliefs of their religious heritage. God is assumed, and his nature is assumed also. Words of prayer and ritual forms are given before the children are aware of the experience the forms express.

We, on the other hand, believe that words and ceremonies accepted by children without understanding handicap their development. We try to start where the children are experiencing something that awakens them. We seek to accent the natural experiences that often do stir children to thoughtful wonder, or that create problems for them, that arouse their curiosity and their questions. We mean to encourage children in those moments of surprise by identifying ourselves with them in their feelings.

In the story books for younger children, we pick up the children's memories of their emotional experiences — with a newly born babe or kitten or toy; the discovery of a flower, a sunbeam, or their own shadows; a nighttime fear or a dream or the moon; an awesome thunderstorm or a sky full of stars; or perhaps sickness or pain or death. Pictures they see around them and stories they live make up the books the children first study.

For the purpose of nurturing the child's religious or spiritual health and growth, we have chosen not only the kind of experience which seems to expand children's feelings most often, but we have chosen the kind of experience that anthropology suggests first stirred primitive man to realize that there were about him and in him invisible powers beyond his grasp and beyond his own initiating. We believe that such experiences are still

the vitalizing creators of all religion. We try to answer the children's questions as they come, not as primitive parents answered their children, but with ideas appropriate in our scientific age and with answers fitted in their simplicity to children's developmental needs.

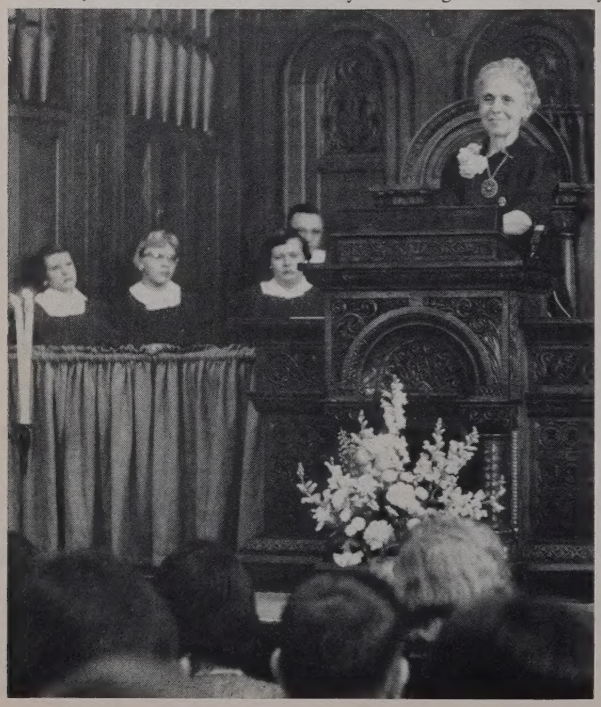
The curriculum materials we are using in our liberal churches, and the process of learning that we advocate, are, then, different from those in any other denominational program of which I know. Our *goals* also are different. We are not trying to persuade children to accept a salvation we are assured is needed and available. We are not trying to condition them toward a love for Jesus or the church. What they may become eventually — Christian or even Unitarian or Universalist — is not our concern during their early years. Our immediate hope is to sensitize the children to the opportunities their present experiences afford them for their own nurture, to encourage them and suggest to them how to gather up out of their own direct relations with the universe, their own lessons for living.

That philosophy is necessary for a continuing free faith. Many of us who are adults are so accustomed to taking our beliefs about life second hand from books, sermons, and the cultural patterns of our families and communities, that we never quite know the feeling of original discovery. Living vividly in the present is an aptitude quite natural for children, one that we all would do well to seek to recover.

All this does not mean, of course, that the study of biblical or other history is neglected in our program of religious education. The most thorough Biblical criticism and scholarship are applied to that collection of ancient records of the history of the Hebrew people, their myths, legends, poetry, and sermons to present them clearly as the testimony of the acts, thoughts, and feelings of other persons. Just as we no longer use Biblical material as the basis of a revealed faith, neither do we use Bible stories to illustrate ethical principles. Ethics, also, need important changes to fit our new situations and our enlarging relationships and deepening understandings.

We have discovered the unconscious dishonesty hidden in much idealistic teaching. We do not regard ourselves as moralists because we are ministers of religion. We find that life seldom, if ever, offers clear-cut choices between good and evil. We therefore attempt to approach the problems of interpersonal relations and inner integrity in the light of psychotherapy — instead of exhorting children or holding ideals up before them for emulation, our major desire is, first, through understanding, to gain an intimate and friendly relationship with the children, and then to help them learn to understand themselves and their feelings, so that they can carry the primary responsibility for themselves and live without undue feelings of guilt.

To develop the qualities of leadership needed to implement such a radically new philosophy of religious nurture usually involves a long period of re-education. The heart of that simple philosophy is caught sometimes by beginners in Sunday school teaching, who have no specialized training, and hidden from the "wise and prudent" who have had many courses in theory and method. Yet, I find that those of us who grew up indoctrinated in either a Christian or a Jewish faith require not only theory, but actual experience with the philosophy and its procedures before its full meaning thoroughly penetrates.



'SOPHIA LYON FAHS DAY' AT CINCINNATI: The Rev. Dr. Sophia Lyon Fahs, newly ordained into the Unitarian ministry by the Unitarian Church of Montgomery County, Maryland, was honored March 8, "Sophia Lyon Fahs Day," by the church school of the First Unitarian Congregational Society of Cincinnati, Ohio, for which she lighted a new flaming chalice for use at all junior church services. Dr. Fahs preached at special services for the occasion.

Think, then act

What can individual churches do to bring about a more serious and adequate professional education of all in our liberal churches concerned with the religious nurture of the young? I make three suggestions. Other proposals may come to you that seem more fitting and practical.

Why not begin at once, as individuals and as churches, a genuine effort to help recruit for the liberal ministry brilliant men and women, attuned to our scientific age and sensitive to the poetic and spiritual values that high religion cherishes, and present to them the significance of a liberal ministry as a life profession? The enrollment in our liberal seminaries desperately needs to be increased. In that effort, it might be good for a while, at least, to put emphasis on encouraging promising and capable *women* to enroll even this Fall in liberal seminaries. The resistence to women as ministers is still strong, perhaps for some good reasons. Yet, in these times when women are entering successfully a number of professions filled predominantly by men, it would seem that the latent possibilities of women for church leadership well might be tested more widely, especially in the area of the religious nurture of young people.

Let a representative church group present a carefully thought-out statement or petition to one or to all of our five theological seminaries and to the Unitarian and Universalist ministry departments. In that document state forcefully your convictions regarding the critical need for more adequate preparation of our ministers, as well as of those who plan to specialize in the guidance of our church schools. Perhaps, suggest the kinds of courses you believe would be useful.

Why not ask for the establishment in the near future of experimental centers where students may have internship experiences under the best leadership? We need ministers who can guide teachers in the use of materials already prepared, as we need creative thinkers who can develop new curriculum materials. Without dynamic leaders of large vision and deep commitment, the religious reformation just begun in our society is in danger of lagging and growing weak because of the lack of fresh, exploratory thinking.

Let us not become satisfied with our good beginnings. The children deserve our continuing imaginative concern.

Patrick Henry never said it!

'If this be treason, make the most of it' isn't the way lone record tells it

By EDWARD DARLING

Edward Darling, acting director of the AUA division of publications, taught English and history in the Massachusetts public schools until he joined the AUA staff in 1945. His book, How We Fought for Our Schools, *was published in 1954 by W. W. Norton and Company, Inc.*

Everybody knows the scene: the House of Burgesses at Williamsburg is seething with excitement and indignation over the Stamp Act, and the taut figure of the hero arises to climax the meeting with the full fire of his oratory.

It is Patrick Henry! His voice thunders through the chamber as he speaks prophetically: "Julius Caesar had his Brutus; Charles the First, his Cromwell; and George the Third —" "Treason!" cries a voice: and it is picked up throughout the House — "Treason!" "Treason!" His eyes flashing, Patrick Henry raises his chin and finishes his sentence: "— may profit from their example. *If this be treason, make the most of it!"*

What a scene! What a moment! The spirit of man at its apogee, illuminated, articulate, haloed — scornfully rejecting the role of slavery, careless of the costs.

It never happened. At least, it never happened *that way*. This fact has been known since 1921, when a document was discovered that changed history: the only eyewitness account written at the time the burgesses were meeting.

We need heroes

Myths die hard; and we must have our heroes. Some scholars, indeed, hold that our legends and heroic figures serve the same psychological purpose as prayer, aspiration, and worship: they build group morale. Hence we can expect to find the Patrick Henry myth continuing with us. We need it. In the same way that we forgive Parson Weems his cherry tree, we forgive William Wirt his stirring scene at Williamsburg.

It may be just as well, since we can never know the whole truth about what did happen that day. We do know that no two sworn pieces of testimony on any exciting event — a street fight, an automobile accident, or a passionate argument at May meetings — ever agree precisely, even though both accounts come from eyewitnesses, and both accounts are honest. Also, there is a fairly dependable curve of forgetting distant events.

This magazine attempted to enlist the help of one man who certainly knows as much about the Patrick Henry story as any living soul: he is Edmund S. Morgan (*The Stamp Act Crisis.* Chapel Hill: University of North Carolina Press, 1953); but he was forced to plead the pressure of a forthcoming book and had to decline writing this article for the *Register*. His scholarship is available in his book, however. As he reconstructs the "truth" of the matter, here is about what occurred:

The heat of late July had settled upon Williamsburg, Virginia, and most of the burgesses had packed up and left for the comfort of their plantations as the routine business neared completion; of 116 members, only 39 were present. In the House, those present considered bills for selling surplus military supplies, for building roads, offering premiums for killing wolves. . . . Then the news arrived that the petitions to England urging that the colonies should not be taxed without representation had not even had a hearing, and that a stamp tax would be collected. At this point Patrick Henry arose and introduced a series of resolutions against the Stamp Act.

What did Patrick Henry say?

Not one of the thirty-nine burgesses wrote anything about it at the time. They must have talked about what happened, but whatever they said in conversations has not been preserved. Besides the burgesses, there were a number of spectators in the lobby. One was an unknown Frenchman, who stood listening with Thomas Jefferson. Jefferson wrote nothing at the time: what he did do was to try to fill in the scene from memory for William Wirt, Patrick Henry's biographer, forty years later in 1805, when Wirt was trying to reconstruct the events of July 30 and 31, 1865.

In the glow of recollection, colors took on a richer hue; and Wirt was not the man to underplay his own dramatic writing. The official manuscript of the debates has disappeared; the printed record merely describes the resolutions. In short, nobody cared at the time: new events crowded in to occupy the minds of men — including, if memory serves, one revolution. Only later did it seem important to have every possible detail so as to establish the flesh-and-blood, minute-by-minute drama of that hot afternoon of July 30. And by that time it was too late.

Except for the Frenchman. He kept a journal — the only eyewitness account of the day's happenings, discovered in 1921 and written up in the *American Historical Review* (26.745).

What the Frenchman recorded is this:

He arrived at Williamsburg at noon and went immediately to the assembly. There he was "entertained with very strong Debates Concerning Dutys . . . which they Call or Stile stamp Dutys." A member of the burgesses named "henery" stood up and stated that he had read that formerly "tarquin and Julus had their Brutus, Charles had his Cromwell, and he Did not Doubt but some good american would stand up, in favour of his Country. . . ." Here the Speaker interrupted and accused Patrick Henry of speaking "traison," expressing sorrow that not a single member of the Assembly had risen to protest.

Henry answered that if he had given affront to the Speaker or to the House, he was ready to apologize; and that his loyalty to George the Third extended to the last drop of blood in his veins; that what he had said came from his love for the liberty of his country and that perhaps he had spoken too strongly — "the heat of passion might have led him to have said something more than he intended." Other members supported him, and the matter was dropped.

This is rather a different picture from the traditional one; there is less fist-shaking; the voice loses some of its thunder; the heroic attitude, what we might think of as the Lionel Strongfort pose, relaxes into something more recognizably human — and the whole scene drops its grand opera vestures and begins to seem more like the business of ordinary men conducting the business of state.

Upstart novice

After all, Patrick Henry had been admitted to the House only nine days earlier; he was an upstart in Virginia politics; his introduction of resolutions could have been seen as a challenge to the Old Guard — and when the Speaker faced him squarely, it was natural that he should speak more softly. Ten years later, when he was no longer a freshman, when he heard the chains of slavery clanking on the plains of Boston and saw that war was inevitable, Patrick Henry spoke with more assurance, and it is doubtful if any Speaker could have stared him down. The fire in his Liberty-or-Death speech, indeed, tends to suggest that his tone at Williamsburg probably *was* oratorical; and our beloved legend is a true emotional report, if not a true factual one.

For the myth always tells the truth if it is read correctly; and if Patrick Henry loses any of his heroic proportions in the scene of 1765, he becomes a true prophetic figure in the revolutionary convention of 1775. If this be treason, make the most of it.

Thou shalt not kill!

Pacifist Maurice F. McCrackin does battle with the law

By ETHEL EDWARDS

Ethel Edwards gives here a first hand account of this well known case of personal conviction in conflict with national law. She is a member of St. John's Unitarian Church, Cincinnati, Ohio.

The citizen's obligation to support the military by taxes has not been questioned seriously until recently. One of the first to do so is the Reverend Maurice F. McCrackin, now serving a six-month term for contempt of court in Allenwood Federal Prison. A new type of conscientious objector, he considers that supporting militarism by tax payments is as wrong as the bearing of arms.

When Mr. McCrackin arrived in Cincinnati to take the pastorate of the merged congregations of West Cincinnati Presbyterian Church and St. Barnabas Episcopal Church in 1945, the West End was an area in transition. Old residents were moving to the suburbs, leaving their homes to Negroes and migrants from the Kentucky mountains.

Although it was generally held that racial integration was impossible in churches, Mr. McCrackin wished to open his church to the newcomers. He went among his parishioners with the message, "We are all the children of one father." "Almost before we knew it, we were integrated," remarked a church member. It was integration on all levels — choir, church societies, offices.

Nearby was Findlay Street Neighborhood House, also under Mr. McCrackin's direction. It throve while serving both Negroes and children of Kentucky mountaineers, again, a supposedly explosive combination. Under his dynamic leadership, Camp Joy, an integrated camp providing country vacations for slum children, flourished. Cincinnatians were proud of the newcomer who made those giant steps forward in race relations. They admired that man who put his convictions into action.

Active pacifism

Mr. McCrackin also believed that it was wrong to support military spending. Each year when it was time to pay income tax, he would deduct the portion he estimated went for military purposes. On receipt of the return, the Cincinnati branch of the Interval Revenue Service (IRS) would attach the minister's bank account for the amount withheld, plus 6 per cent interest.

He was the first person in Cincinnati to object actively to the income tax on grounds of conscience, but in 1948 he was joined by the Reverend Ernest Bromley and his Peacemakers. That Methodist pacifist had withdrawn from the ministry to establish a communal colony whose members were pledged to work for peace and to oppose militarism by non-violent means. Since their convictions barred them from jobs where taxes were withheld, income of the colony members was low. Each Spring they announced their refusal to pay taxes. The IRS declined to prosecute, being of the opinion that the Peacemakers actually owed nothing.

In 1955 the Reverend Mr. McCrackin decided that allowing the government to attach his bank account was too much co-operation with militarism. Before tax time, he closed the account and disposed of chattels likely to be attached, then wrote a letter declining to make out a return. He explained that he was giving the amount due for his taxes to organizations working for the cause of peace, among them the Peacemakers and the Fellowship of Reconciliation.

Children of one father

Presbytery and diocesan officials were even more perturbed than the Internal Revenue Service. Ministers were not supposed to disobey the law. Individuals and delegations called to plead or threaten. Episcopal Bishop Henry Wise Hobson declared him "the stubbornest man I ever knew."

"We are all the children of one father," Mr. McCrackin insisted. "I wouldn't kill my brother, would I? I won't give my money to buy guns and bombs with which others will kill."

Though it was plain that he did owe money, for a time it seemed the IRS would take the same permissive attitude toward Mr. McCrackin that it had adopted with the Peacemakers. The stalemate continued until the summer of 1957, after Mr. McCrackin attended a conference at the Highlander Folk School in Tennessee. Another conferee was working for Georgia's Governor Marvin Griffin, long an enemy of the racially integrated folk school. That man snapped pictures and reported that the station wagon driven by the minister was the property of the Community Chest, although it was owned in fact by Mr. McCrackin's church.

The affair blew open when the American Legion charged in the newspapers that the pacifist minister was associating with Communists — and in a Community Chest car! The legion demanded that the IRS take action against Mr. McCrackin for non-payment of taxes and that the Community Chest cut off its financial support of the settlement house. They tried to prove their charges by displaying an "educational" book issued by the Georgia Education Commission, which carried pictures of Mr. McCrackin eating with Negroes and in the company of a man alleged to be a Communist.

'You have the body'

When the clergyman again refused to pay taxes in 1958, numerous ultimatums were issued by the beleaguered IRS. Ignoring them and the legionaires, the clergyman continued his pastoral duties. It was on September 12 shortly before noon that three IRS agents went to the neighborhood house with a warrant.

They found Mr. McCrackin just getting into his car. The agents ordered him to go with them. He refused to move, so the men lifted him up and carried him to their car. At the federal building the men lifted him out of the car and carried him to the elevator. "You have the body," their prisoner told them, but "you do not control my spirit, and I will not co-operate in any way. You are coercing my conscience."

While flash bulbs popped, Mr. McCrackin was carried into the office of United States Commissioner Graham P. Hunt. Hastily summoned friends, many of them lawyers and ministers, urged him to post bond, so that he could go free until the trial. The prisoner refused. The IRS had brought him in and could do what it pleased with the body, but it would receive no co-operation.

The obvious answer for the authorities was to carry him from the commissioner's office to the Hamilton County Jail on the top floor of the courthouse five blocks north. No one wished to do that. Someone muttered darkly about refusing to make a martyr of the man. The president of the Civil Liberties Union offered free legal advice, which the prisoner declined: it was no legal matter, he felt.

His discomfited captors decided Mr. McCrackin need not post bond. He was a well known figure and not likely to run away. If he would sign a pledge to appear at the hearing September 26, he would be released. Mr. McCrackin would not sign. Within three hours of his arrest,

he walked out of the building, having promised nothing.

Federal Judge John N. Druffel, before whom the case was to be heard, appointed counsel for the defendant, despite his refusal. Theodore M. Berry was a former vice-mayor of Cincinnati, and Fred A. Dewey, a professor of law at the municipal university. On September 26 the lawyers, the judge, and a number of interested spectators were present; the defendant was not.

The minister was beginning a period of fasting and meditation, which caused consternation among friends and federal men, alike. A few years earlier, a hunger strike by another member of the Peacemakers had come close to terminating in death. The concern was unnecessary. Mr. McCrackin's eighty-seven-year-old mother required constant nursing and refused the help of strangers, which meant that the clergyman and his sister cared for her. After five days, the fast was ended before he became too weak to lift the invalid. Mr. McCrackin's mother died in October.

In mid-November the arresting agents descended on the West End with a wheel chair, into which they bundled their non-co-operating prisoner. When the time came for his hearing, he was wheeled into court. Attempts to work within the legal framework were frustrated by the determined silence of the prisoner, who had fasted since his arrest.

Judge Druffel asked about his membership in Peacemakers and the Fellowship of Reconciliation. No answer. That earned a warning from the judge that if he persisted in his behavior, Mr. McCrackin might spend the rest of his life in a mental institution. The prisoner was wheeled back to his cell to await psychiatric examination.

That threat of lifelong incarceration in a mental hospital aroused those in the community who felt that such institutions properly served a curative, rather than a punitive function. Their protest resulted in two well known Cincinnati psychiatrists' being appointed to assist the court's examiner. The three promptly decided that the prisoner was sane and "capable of assisting" in his defense.

Jail revisited

On November 20 Mr. McCrackin was released and given a summons ordering him to appear in court the following Monday. Predictably, he ignored the summons, so again the arresting officers descended on the West End with a wheel chair. Newspaper headlines read "McCRACKIN IN JAIL" again, as he awaited a December 12 hearing for contempt of court.

All Cincinnati was talking about McCrackin, pacifists, pacifism. The question of the possibility of justified civil disobedience was obscured by a dozen side issues — many felt that fasting was no way to protest; some agreed with Mr. McCrackin in principle, but said he should have co-operated with the arresting officers and the judge; others declared the man a saint, while some legionaires maintained that he was a Communist. The Peacemakers, occasionally assisted by Quakers and other individual pacifists, continued to picket the courthouse, which was besieged by well-wishers on visiting days.

Both judge and prosecutor were eager to be done with the much publicized case. At a pre-trial conference in December, it was suggested that if the minister would enter a plea, the court would place him on probation. In effect, that was opening the way for appeals which eventually could reach the Supreme Court and establish precedent on tax refusal cases. The Civil Liberties Union was especially anxious that it be done. The minister firmly refused to be a test case. He had taken his stand as a matter of conscience and would not be a party to legal quibblings.

Thou shalt not kill

On the morning of December 12, pickets carried signs in front of the federal building: "No Taxes for Bombs," "Thou Shalt Not Kill," "Christ is Lord of Conscience," "We're With You, Mac." A few minutes before ten, the wheel chair was pushed through the door of the eighth floor courtroom. The gaunt form was transferred to a chair beside a table at which Attorneys Berry and Dewey were conferring. The prospective jurors, who had not seen the prisoner's entry, filed into the room. Judge Druffel entered, and everyone except Mr. McCrackin rose.

Attorney Dewey requested that the judge enter a plea for the defendant of not guilty. Tax refusal was not the issue before the court: Mr. McCrackin had ignored a federal summons, according to the charge, and was guilty of contempt of court. Over the objections of the defense, United States Attorney Thomas Steuve read a letter in which Mr. McCrackin refused to pay taxes that would go to support the military. The defense argued that the summonses were not drawn up properly and, hence, invalid. They also called a number of ministers and civic leaders to testify about Mr. McCrackin's character.

. . . then I ask myself what Albert Schweitzer would do.

Only a paper

It took the jury only twenty minutes to decide that the defendant was guilty as charged. That was expected. The judge's remarks, however, shocked many of his listeners:

> *"The court has been familiar with Mr. McCrackin's attitude. He is a pacifist agitator. He says here in his letter that he won't give for war purposes, but he does give for the Fellowship of Reconciliation and the Peacemakers, both of which are notorious pacifist organizations. . . . We didn't go into this aspect of whether or not he is a card carrying Communist. . . . Any sensible person knows that if we are not well equipped to defend ourselves, Russia will come in without firing a shot."*

The jurist glared at the grey haired man sitting before him. "You don't want to stand? You want to be sentenced sitting there?" He nodded.

> *"All right. You could have walked out of here a free man today and gotten it over with, but you are still defiant. It's a question of whether the United States government is going to prevail in its endeavor to arm itself for defense, or let you have your way and weaken the forces of the United States. . . . It's the sentence of the court that you be confined to the custody of the Attorney General for six months and to pay a fine of $250 to stand committed until paid."*

Court adjourned.

For ten days, the prisoner was held in jail in case an appeal should be filed. On December 23, the prisoner was transferred to Allenwood Federal Prison in Pennsylvania to serve his term.

It appears the government will have its non-co-operating prisoner on its hands for some time. He has stated that he will not apply for parole, and it is legally possible for him to be summoned again on coming out of prison. If he continues in his refusal to co-operate, Mr. McCrackin can be sentenced and re-sentenced indefinitely.

Meanwhile, those who demanded the Reverend Mr. McCrackin's prosecution are curiously untriumphant. "He didn't have to go to the petitentiary," they muse. "All he had to do was sign a paper."

BOOKS AND IDEAS

Creative spirit still challenges liberals

THE MIND AND FAITH OF A. POWELL DAVIES. Edited by William O. Douglas. Garden City, N. Y.: Doubleday and Company, Inc. $4.50.

It is fortunate both for the present stage of our advance and for Unitarian history that the distinguished Supreme Court Justice, William O. Douglas, has prepared this book. *The Mind and Faith of A. Powell Davies* presents to the American public in orderly form those qualities of A. Powell Davies known so well to parishioners of All Souls' Church and notables of the Washington scene who attended his services. Many Americans to whom Dr. Davies was a challenging figure in public affairs now may have a more intimate glimpse of his creative religious leadership. The sharpened phrases, the penetrating and pertinent ideas which have held so important a place in Unitarianism in recent years, are represented well.

Justice Douglas has written a highly informative and appreciative essay on Dr. Davies as a foreward to his compilation of passages from books, sermons, and reviews. Those passages are arranged under the headings, "Counseling," "Democracy vs. Communism," "Law and Justice," "International Responsibilities," "Literary Wit and Wisdom," and "Creed, Dogma, Faith." The selections are an effective profile of the thinking and religious feeling of Powell Davies. They show the range of his application of religion, the timeliness of his concerns, and the meaning of a religion which grew from wide knowledge and an emancipation from tradition. They reveal his sparkling personality, his tender but firm challenge to our hearts.

Some selections indicate, as did many of his sermons, a spare and value-centered theology. Having at one time abandoned belief in God, A. Powell Davies returned to that belief only in a form related to moral and spiritual realities identifiable in life. In that, he rejected the supernatural, the conventional, the speculative, and over-complicated and over-simplified theological concepts. Indeed, his theology was not belief at all, but a knowing of his God in an identification of that God with values such as love, truth, and justice. The heretical character of that approach was not readily evident, since it was so satisfying to his hearers. Very possibly, Dr. Davies' was one of the more overt expressions of a new theology emerging in the Unitarian religion, found not uncommonly in Unitarian pulpits — a theology not yet stated in systematic form, but a dynamic for living to many people.

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THE THEOLOGICAL SCHOOL

CANTON, NEW YORK

Sophistry and science treat school problems

FREEDOM OF CHOICE IN EDUCATION. By Virgil C. Blum, S.J. New York: The Macmillan Company. $3.95.

WHO RUNS OUR SCHOOLS? By Neal Gross. New York: John Wiley and Sons, Inc. $4.75.

The reader of *Freedom of Choice in Education* may be taken aback somewhat to find a Jesuit quoting John Stuart Mill, John Milton, Thomas Jefferson, and Walter Donald Kring, and advocating "freedom of thought and freedom of belief," "free and diversified inquiry," the open-minded pursuit of truth in which conclusions are drawn on the basis of evidence, and the "dignity and worth, the freedom of the human mind and spirit." But if one is not too much disconcerted to read on, he will find that the book is a powerful appeal for the donation of public funds to parochial schools. The author, a professor of political science at Marquette University, proposes a tax credit or certificate plan, whereby parochial school pupils and students in Catholic colleges would be given financial assistance, the benefit of which would be passed on to such schools and colleges. The book is not well written, being repetitious and fairly bristling with *non-sequiturs* which might be amusing were the issue less serious. It is, nevertheless, a determined, insistent, to some convincing plea for the use of tax money to support Roman Catholic education.

Who Runs Our Schools? is a report on the findings of a sociological study of public schools. Here are answers to questions such as "who does most to promote or block public education?," "who applies what kind of pressures?," "how good a job are our school boards doing?" A number of interesting facts are disclosed: for instance, school board members were classified by religious affiliation, then the religious groups were ranked according to the degree of "good" motivation in school affairs; Unitarians and Universalists were next to lowest in numbers, just ahead of the Catholics. The principal point of the work is that the many problems which beset our schools can be answered only by an alert and informed public.

Together these two books constitute a challenge to take an active interest in matters of education, and a warning of what will happen if we do not.

KENNETH R. WARREN

Ethical Union presents religious education aids

MODERN TECHNIQUES OF RELIGIOUS EDUCATION: A Primer for Teachers. By Florence W. Klaber. New York: American Ethical Union.

Mrs. Klaber's pamphlet well might be given to all new teachers. In a brief space, the author presents the essentials of teaching for the untrained individual.

The pamphlet considers the art of story telling, discussion leading (with a sample discussion and evaluation), and some ways for enriching programs, such as original dramatics, puppets, painting, and audio-visual aids.

From her rich experience in guiding teachers, Mrs. Klaber has written a pamphlet which should give a new teacher not only the courage to take these suggestions, but to go on and use his own "ingenuity and daring."

CREATIVITY IN CHILDREN, NEED AND FULFILLMENT. By Florence W. Klaber. New York: American Ethical Union.

I see two important uses for Mrs. Klaber's brief pamphlet, *Creativity in Children:* first, to encourage the teacher in the use of creative outlets for children, and second, and perhaps more important, to send home to parents who can not quite understand why church school time should be spent on creative activities. Too often, such activities are misunderstood by parents who do not see beyond the child's "we just painted," "we wrote a newspaper," "we spent the morning acting stories" to the real values that such activities play in the total program of religious education.

DOROTHY T. SPOERL

CLASSIFIED

HIGH SCHOOL GIRL, age 17, seeks summer job — any length, any kind. Jane Munro Lipson, 68 Grasmere Road, Lockport, N. Y. (near Niagara Falls).

For sale: "Hymns of the Spirit" (1951). 106 copies in good condition at half price. For further information write to Mill Valley Community Church, Mill Valley, California.

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Brave new world, inept old morality

ESSAYS IN MORAL PHILOSOPHY. Edited by A. I. Melden. Seattle: University of Washington Press. $4.50.

The progress of the last half century has brought us a completely different world. International wars, mass migrations, new industries, revolutionary modes of communication and travel, and about everything else related to human relationships have brought that new world. It is inevitable that the old standards of morality should be questioned. The fact that people try to hang on to their old religious and moral concepts when they eagerly accept the modern in other fields explains the failure of morality to keep step. The increase in juvenile delinquency and the apparent lack of disciplined character among people in general are forcing an interest in moral standards and their bases.

Essays in Moral Philosophy offers eight studies on the philosophical bases of morality. The book is not easy reading, nor does it offer any solution to the dilemma. But those who take time to study the essays will be amply rewarded.

The concepts of blameworthiness, obligation (legal and moral), motivation, and moral condemnation are defined carefully and are dealt with in considerable detail by Richard Brandt of Swarthmore, William Frankene of Michigan, H. L. Hart of University College, Oxford, England, and G. E. Hughes of Victoria University, Wellington, New Zealand.

A. N. Prior of the University of Canterbury, England, has an essay on "Escapism: the Logical Basis of Ethics," and Gilbert Ryle of Magdelen College, Oxford, discusses the matter of forgetting the difference between right and wrong. That is followed by a valuable essay by Marcus Singer of Wisconsin on moral rules and principles. A moral rule, he says, is simply a proposition to the effect that a certain kind of action is generally right or wrong and to violate it *without good reason, is immoral* whereas a moral principle states that a certain kind of action is always wrong (or obligatory) and does not leave the possibility of justification (as does a moral rule). He points up five principles which are closely related, yet of such a nature that it is impossible for them to conflict. Those who would attempt to formulate an adequate moral code may find help in his thesis that such a code must (1) bring pressure on matters in which universal compliance with the demands of morality is indispensable; (2) recognize that its requirements must be within the capacities of the ordinary man; (3) remember that it must be formulable; (4) draw a distinct line between what is demanded fairly and what is merely to be hoped for; and (5) point up the fact that in case of basic moral duties we must act to some extent under constraint.

A final essay on "Saints and Heroes" by J. O. Urmson of Queen's College, University of St. Andrews, Scotland, is also well worth reading. Many references to other studies greatly enhance the excellent text.

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Registrar, Weston 93, Mass.

Stimulating book begs question

THE ROLE OF KNOWLEDGE IN WESTERN RELIGION. By John Herman Randall, Jr. Boston: Starr King Press. $3.50.

The basis of this book is a series of lectures which Mr. Randall gave at Oberlin College. I started the book with a great deal of enthusiasm. Here, thought I, was an author who was to deal with science and theology without retreading the conflicts between them: "For nothing is more alien to our own experience than the problems which exercised our fathers' generation. . . . Few today, outside the definitely old-fashioned, any longer believe there is an essential 'conflict between science and religion,' or even between 'science and theology' — though most of us would be hard put to it to offer any reasonable explanation of just why. . . . We have also come to recognize that psychological incompatabilities between scientific and religious attitudes are probably far more important than logical conflicts. . . . There are few today who would hold that religious beliefs can be simply identified with scientific ideas and that we can find a satisfactory theology, or an adequate notion of God, in any of the concepts of any of our sciences. . . . The answer is clear: in our deepened understanding, we have come to have a very different conception of the role of knowledge and truth in religion. . . . Religion is not essentially knowledge at all. Yet it clearly involves knowledge. . . ."

It is shown by the author that three positions have been held in the West on the place of knowledge and truth in the religious life. One says that Christianity is an essential part of "truth." The second regards Christianity as a special sort of truth: the mystic's vision or "existential truth." The third regards religion as a way of acting and feeling, not a way of knowing anything in a cognitive sense. It is suggested that, for the most part, the tradition of religion has been one of "doing" rather than "thinking." It remained for the men of the Reformation period to develop elaborate theological systems in their search for true doctrine. There, Mr. Randall makes the interesting suggestion that the Neo-orthodox are in fact less "orthodox" and more heretical than the "liberals" for they are not so much searching for true doctrine as for more adequate symbols.

Having made an adequate analysis and an excellent description of the problem Mr. Randall then carries us back through history — one should say, up through history, since he starts with the Greeks and works toward the present. I must confess that at that point I began to feel more and more the nagging question "so what?" Consequently, if there is a role of knowledge in western religion, — I cannot honestly say that I gained a clear picture of it from this book. I did, however, find many suggestions and ideas on the way which gave me pause and would lead me to recommend the book to others.

PAUL N. CARNES

Stories of 'I wonder' welcome gift

BEGINNINGS: Earth, Sky, Life, Death. By Sophia Lyon Fahs and Dorothy Spoerl. Boston: Starr King Press. $3.95.

The Beacon Press has brought out a combined edition of the old "Beginnings" books, a single volume that includes the best of both books. Much of the material has been revised and rewritten by the original authors, Sophia Lyon Fahs and Dorothy Spoerl, to take advantage of classroom experience with the earlier books.

People at all times and in all places have wondered about how things began. Although there aren't final answers to those questions, men persistently use time and energy and brainpower dreaming up answers.

The stories are different — but not entirely. There are always gods of some kind, who create the world and who put man upon it. And always the gods give to mankind special gifts given to nothing else; to man they give something of their own life and their own wisdom. Or I can say that in all their stories men give to the gods qualities that they find in themselves.

Beginnings is a gift a child would like and one that would enrich him — a gift that would bring him deep, vivid insights into the wonderings of man and the mysteries of creation.

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A UNITARIAN IN WASHINGTON

Newly-designated states already have made wholesome impact on Washington

By MARY HILLYER BLANSHARD

WASHINGTON, D. C. — There is no noisome, smoggy air in the capital these days. It is sweet and fresh and redolent of the leis that were flown in from Hawaii when the Senate and the House, with great enthusiasm and large majorities officially made Hawaii the fiftieth state of the Union.

The only sizeable vote against admittance was from the solid — but not so solid as it used to be — South. Only fifteen Democrats, all southerners, and one Republican, Senator Butler of Maryland, voted against statehood. Voting to admit were the two senators from Texas, two from North Carolina, Senator Holland of Florida, and Senator Long of Louisiana. It was unfortunate that the chairman of the Foreign Relations Committee, Senator Fulbright of Arkansas, voted against the admittance of Hawaii. The speeches on the floor by the southern senators were perfunctory — they knew how the vote would go.

The two new states, Alaska and Hawaii, far from the mainland borders, already have made a wholesome impact on the Washington scene. We are becoming a world people, racially and geographically. Texan pride is balanced by Alaskan pride, with vastly more acreage to boast about. Although Hawaii consists of more than a score of islands stretching over 1,600 miles in the Pacific, it cannot compare in area with Alaska. Its total land space is only 6,423 square miles — smaller than New Jersey, larger than Connecticut — so it takes 47th place in size among the states.

Hawaii's great contribution

Hawaii's great contribution to America should be in racial co-operation. The harmony of Hawaii's polyglot population of 570,000, almost three times Alaska's 200,000, is known the world around. Eighty-five per cent of the population in Hawaii is American by right of birth on the islands. The racial breakdown is interesting: with 35 per cent Japanese, 25 per cent Caucasian, 18 per cent pure and part Hawaiian, 12 per cent Filipino, and 10 per cent a mixture. Although the senators from Alaska are Caucasian, the president of the Alaskan legislature is an Eskimo.

No predictions are being made in Washington as to who will represent Hawaii in Congress, but it is sure to be a close question whether a Democrat or a Republican will win. But predictions are that the President, by signing the bill for statehood so promptly, has added to the hope that Hawaiian senators and congressman may bring their proper credentials to Washington before Congress adjourns next Summer.

Nothing the United States could do has so impressed the peoples of Asia as admitting Hawaii to the Union. As Senator Jackson of Washington, who piloted the bill through the Senate said: "The peoples of Asia now know that we do mean what we say and do say what we mean!"

Mary Hillyer Blanshard, a Unitarian, is a resident of Washington and a close observer of the national government. She recently was named executive director of the Unitarian Fellowship for Social Justice.

From our "damyankee" post on Capitol Hill, where we have lobbied for Hawaiian and Alaskan statehood for several years, we view with joy the strengthening of the western bloc in Congress, and the dilution of the southern bloc. The southern block once was able to muster a quarter of the Senate to its side on any racial issue. Now it can claim only a fifth, and that fifth is far from solid.

The drums are beginning to beat insistently to end "colonialism" in the District of Columbia and grant self-government to "one little colony." Senator Clark says Congress is "starving" the District by granting it only twenty million dollars when it needs at least thirty-two millions. Senator Humphrey cannot understand how Congress can be so dilatory in refusing the franchise to 850,000 citizens. Congressman Foley of Maryland is sure the district could not possibly do worse than Congress in managing its own affairs.

Civil rights, aid to education

As a denomination, Unitarians have spoken out more definitely on social issues than most members realize. A Unitarian in Washington can appeal to a whole tradition of championship for social justice and education reform.

In testifying for the Unitarian Fellowship for Social Justice, before the respective Senate and House committees in support of civil rights and the Douglas-Javits-Celler bill, your columnist reminded the committeemen that the Unitarian denomination, in a resolution at the May meetings in 1958, said:

BE IT RESOLVED: that the American Unitarian Association urge all people of good will to work unremittingly in all phases of local, state, and national life towards:

1. Abolishing all official sanctions and practices which would require racial segregation in public schools, public transportation, public housing, and other publicly supported facilities;
2. Eliminating racial restriction on membership in churches, professional organizations, labor unions, and similar semi-public bodies;
3. Eliminating racial discrimination in employment and housing;
4. Promoting mutual understanding between members of different races by all available means, including working together in organizations having members of different races;
5. Encouraging the spread of information about successful action to end or lessen racial discrimination and promote racial understanding.

Be it further resolved: That we call upon our national officials and elected officers to exercise leadership and a continuing responsibility for the protection of constitutional rights of all citizens."

In testifying for federal aid to education and in support of the Murray-Metcalf bill, your columnist entered the 1958 resolution on separation of church and state:

"WHEREAS: The principle of the separation of church and state is one of the foundations not only of religious freedom, but also of political democracy; and

WHEREAS: Violation of the principle endangers not only the freedom of religious minorities but, in the end, the freedom of all; and

WHEREAS: There have been increasing violations of this freedom on the local, state, and national levels, including legislation granting the use of public funds for parochial school bus transportation, development of released time programs for religious training during the public school time, pressure for medical care, purchase of textbooks for private school children from public funds, and public subsidies in the form of price concessions for the sale of public lands to institutions operated by religious bodies;

THEREFORE BE IT RESOLVED: That the delegates to the 133rd Annual Meeting of the AUA declare their firm and unequivocal support for the principle of separation of church and state. . . ."

And into the committee hearing your columnist also introduced part of the "Increased Support of Education" resolution of 1957:

"WHEREAS: Our present prosperity may depend upon a uniformly well-educated producing and consuming public for its continuation, and our national survival may depend upon adequate numbers of engineers and scientists and those trained in the humanities:

THEREFORE BE IT RESOLVED: That Unitarians be urged to devote their energies in the community, state, and nation to securing sharply increased allocations of funds for the support of public schools, by all levels of government, even though it may result in substantially increased taxes."

Those questions will not be settled by the Congress in this session; nor will they be silenced.

NEWS OF THE UNITARIAN WORLD

REPORT OF MERGER COMMISSION IS LIKELY TO BE ONE OF MAY MEETINGS' MOST EXCITING EVENTS

The report of the Joint Commission on Merger on the results of an initial plebiscite of Unitarians and Universalists well may prove to be the highpoint of the 1959 May meetings to be held in Boston May 21 through 26.

Dr. William B. Rice, chairman of the commission, is scheduled to report at a 9 A.M. session of the annual meeting of the American Unitarian Association, Tuesday, May 26. If the commission adheres to present plans, the report will reveal publicly for the first time the official results of the plebiscite on merger of the two denominations which has been in progress since last Fall. Returns were due in the hands of the commission April 15.

Program plans call for delegates to consider the report in small groups immediately after it is presented. Purposes of the group sessions will be information and clarification; the program of the Joint Biennial Conference of Untarians and Universalists October 27 through November 1 at Syracuse, New York, will provide for full discussions.

The plebiscite results will guide the commission in fulfilling its mandate to provide a specific plan to govern the future relations of the two denominations. The commission had offered two sample forms of merger and four alternative plans.

The plebiscite report will come before delegates of a denomination annually showing a marked increase of interest in continental Unitarian affairs. The heightened interest is reflected this year in the number and wide variety of proposed resolutions which were submitted for possible presentation before the annual meeting, and in a variety of proposals for changes in the association's by-laws.

Eighteen of the resolution proposals were selected by the AUA business committee to be presented in a parish referendum along with the by-law proposals (see page 18). The eight resolutions chosen by the parishes and the by-law proposals will go to the floor for action at the annual meeting the afternoon of May 26. Group discussions of the proposals will be held the afternoon of May 25.

Balloting for officers and directors of the AUA will take place at the opening session of the annual meeting the morning of May 25. Three vice-presidents and seven directors are to be elected (see March *Register*).

The AUA will sponsor a May meetings supper for delegates May 21, a delegates' luncheon May 25, and the annual anniversary banquet the evening of May 26. The Unitarian Development Fund organization will have charge of the banquet program.

Other major events will include the anniversary service (see page 29), the Education Day program (see page 31), activities of the General Alliance of Unitarian and Other Liberal Christian Women (see page 30), and observance of the fortieth anniversary of the Unitarian Laymen's League (see page 30).

Three major speaking events will be:

Dr. George Geiger, professor of philosophy at Antioch College, Yellow Springs, Ohio, will speak on "Dewey's Challenge to Irrational Man" at 8:30 P.M., Friday, May 22, in the Arlington Street Church under sponsorship of four organizations.

Dr. Donald H. Andrews, professor of chemistry at John Hopkins University, will speak on "The New Dimensions of Man" at 8:30 P.M., Saturday, May 23, in the First Church in Boston under auspices of the Colloquium on the Nature of Man.

Dr. George Wald, professor of biology at Harvard University, will speak on "The Ways of Beasts and Men — Evolution of Behavior" in the annual presentation of the Ware Lecture at 8:30 P.M., Monday, May 25, in John Hancock Hall.

UNITARIAN AWARD WINNER

The 1959 Unitarian Award, for service to the Unitarian movement, will be presented to Dr. Curtis W. Reese, Kissimmee, Florida, retired dean of the Abraham Lincoln Centre, Chicago, Ill., at the anniversary banquet, May 26, which will climax the May meetings.

Dr. Reese is a former administrative vice-president of the American Unitarian Association and for many years was a member of its board of directors. He was president of the Western Unitarian Conference for fourteen years, its secretary for more than ten years, and also served as its treasurer. He also has served as member of the boards of the Unitarian Service Committee and the Meadville Theological School and as a member of the Council of Liberal Churches.

Dr. Curtis W. Reese

DON'T MISS THE START!

A special introduction to the 1959 May meetings program will be provided by the AUA program committee.

First event for delegates will be a May meetings supper, in the Dorothy Quincy Suite of the John Hancock Building, which will provide both an informal social atmosphere and a brief program titled, "Previewing May Meetings Week."

The supper will be served at 6 P.M., Thursday, May 21, Registration for May meetings will begin eight hours earlier, at 10 A.M., at AUA headquarters.

He has been minister of Unitarian churches in Alton, Illinois, and Des Moines, Iowa.

Dr. Reese was a founder of *The American Humanist*. His published works include *Humanism* and *Humanist Religion*.

He was dean of the Abraham Lincoln Centre thirty-one years, retiring in 1957.

VARIETY FOR MAY MEETINGS

A variety of addresses and programs are scheduled by numerous Unitarian organizations at the May meetings. Some of the program features listed:

Unitarian Service Committee: Panel discussion, 8 P.M., Thursday, May 21, John Hancock Hall: Dr. Martha Eliot, moderator; Dr. William Schmidt, the Rev. W. T. Crutcher, Dr. Carleton Washburne, Dr. Leslie T. Pennington, and Dr. Hylan Lewis, participants. Open house at USC headquarters, Friday, May 22, and annual meeting in Hotel Bellevue, Saturday, May 23.

Unitarian Fellowship for Social Justice: Annual meeting, Saturday, May 22, at Arlington Street Church. Dinner will feature presentation of the Holmes-Weatherly Civil Liberties Award.

Unitarian Historical Society: Judge Lawrence G. Brooks, chairman, AUA board of directors, will speak Sunday, May 24, on "Frederick May Eliot as I Knew Him."

Liberal Religious Peace Fellowship (Universalist-Unitarian): Dr. Karl W. Deutsch, Yale University, will speak Friday, May 22, after annual meeting and dinner at Old South Church on "The Impact of Technology on International Relations."

Cosmotheist Society: Dr. Jacob Trapp, Summit, N. J., will speak at annual meeting, Sunday, May 24, at King's Chapel House on "The Metaphysical Rebel and Transcendence."

Unitarian Christian Fellowship: Supper, Sunday, May 24, at Old South Parish House will be followed by panel discussion on "New Thinking Among Unitarian Christians."

Unitarian-Universalist Society for Alcohol Education: Judge Brooks will speak at annual dinner meeting at First Church (Unitarian), Cambridge, on "Alcohol as Seen From the Bench."

United Unitarian Appeal: "Tomorrow Is Now" will be theme of luncheon and annual meeting Tuesday, May 26, in Dorothy Quincy Suite, John Hancock Building.

Resolutions for Annual Meeting, 1959

Eighty-one resolutions were submitted to the Business Committee ninety or more days prior to the Annual Meeting. The Committee has chosen the eighteen resolutions which in its judgment are most significant and of greatest interest to the parishes. This selection does not constitute an endorsement of the subject matter nor does rejection indicate disapproval. Several resolutions were combined in the interests of clarity, brevity, and force.

The Business Committee asked the churches and fellowships participating in the Parish Referendum to report to the Committee prior to April 25 their choice of the eight *resolutions to be submitted to the Annual Meeting of the Association. Respectfully submitted,* THE BUSINESS COMMITTEE: *Rev. Ross Allen Weston, chairman; Rev. Richard H. Huff, secretary; Mrs. George W. Pieksen, Milton A. Dewey, William A. Doherty, Mrs. Danforth B. Lincoln,* ex officio, *Dr. Arnoldus Goudsmit,* ex officio.

DENOMINATIONAL AFFAIRS

1. Regional Nominations for Board of Directors

WHEREAS: There is inadequate provision for representation of the regions on the Board of Directors of the American Unitarian Association; and
WHEREAS: The Special Committee on Reorganization has recommended that each region nominate one person to serve on the Board of Directors of the American Unitarian Association; therefore
BE IT RESOLVED: That the Executive Committee prepare By-law amendments necessary to provide for such regional nominations and present these proposals for action at the next Annual Meeting.

Submitted by petition by members of the Fairfax Unitarian Church, Vienna, Virginia, and revised by the Business Committee.

2. Church Loans

WHEREAS: The rate of Unitarian growth is now steadily increasing;
WHEREAS: Unitarian growth would be yet more rapid if sufficient funds were available to aid expanding churches;
WHEREAS: All Souls Church, Washington, D. C., out of its unrestricted funds, has for some years made loans to new churches, which churches have, as a result, prospered greatly;
THEREFORE BE IT RESOLVED: That the American Unitarian Association urges the member churches with sufficient resources to consider loans from the unrestricted funds to other Unitarian churches for the purpose of expansion and for the construction of new church buildings;
AND BE IT FURTHER RESOLVED: That the Building Loan Fund Committee of the American Unitarian Association be asked to set up adequate machinery by which such loans may be made.

Submitted by petition by members of the Fairfax Unitarian Church, Vienna, Virginia, and amended by the Business Committee. Officially endorsed and cosponsored by: (1) the Board of Trustees of the Fairfax Unitarian Church; (2) the Board of Trustees of All Souls Church, Washington, D. C.; (3) the Board of Trustees of the Unitarian Church, Arlington, Virginia; (4) the Board of Trustees of the Unitarian Church of Montgomery County, Bethesda, Maryland; (5) the Board of Trustees of the College Park Unitarian Church, Maryland; (6) the Board of Trustees of the Mt. Vernon Unitarian Church, Alexandria, Virginia; (7) the Board of Trustees of the Davies Memorial Unitarian Church, Washington, D. C.

PROBLEMS IN DEMOCRACY

3. Banks for Humanity

WHEREAS: Many people experience loss of limb or vital organ, and because of such a loss suffer a life of hardship or an unnecessarily early death; and
WHEREAS: Medical science has found successful means for transplanting many human parts from one person to another; and
WHEREAS: There is a definite need for deceased human bodies for use in medical research; and
WHEREAS: Unitarians earnestly desire to do everything within their power to help their fellow man;
THEREFORE BE IT RESOLVED: That the American Unitarian Association request the Department of Adult Programs of the Council of Liberal Churches to establish a national committee to:

1. Urge all Unitarians to donate vital human parts, during life or at death, to appropriate banks for the use and benefit of other men and women regardless of race, creed, or color; and
2. Urge all Unitarians to donate their whole bodies to appropriate institutions for medical research; and
3. Distribute literature describing the need for donations of human parts and bodies; and
4. Transmit information to all people giving details as to how a person may make such a donation; and
5. Designate a specific week in the reasonably near future when all Unitarians who desire to make such contributions will sign appropriate pledges; and
6. Make every effort to encourage the continuation of such donations for the benefit of mankind.

Submitted by petition by members of the Unitarian Church of Reading, Massachusetts, and revised by the Business Committee.

4. Civil Rights

WHEREAS: Negro Americans and members of other minority groups in the United States are deprived of voting and other civil rights; and
WHEREAS: The Civil Rights Commission established under the 1957 Civil Rights Act is limited in its authority to investigation of violations of voting rights only; and
WHEREAS: The term of the Commission will shortly expire; now therefore
BE IT RESOLVED: That we call upon the 86th Congress to extend the life of the Civil Rights Commission and broaden the authority of the Justice Department to permit intervention in school desegregation and all other civil rights cases; and
BE IT FURTHER RESOLVED: That we respectfully urge the President of the United States to bring the prestige and power of his Administration to uphold the authority of the Civil Rights Commission to the end that the full guarantees of our Bill of Rights may be enjoyed by all Americans.

Submitted by the First Unitarian Church, Los Angeles, California.

5. Integration

WHEREAS: The Unitarian denomination has affirmed its belief in the actual practice of the brotherhood of all mankind and has encouraged integration within its member groups; and
WHEREAS: Many Unitarian churches and fellowships are not in fact integrated and may have done too little to truly welcome and encourage attendance as visitors or members of all persons sharing Unitarian views regardless of race or color; and
WHEREAS: Such encouragement and welcome are important to our denomination, the individuals involved, and human relations in local communities;
THEREFORE BE IT RESOLVED: That all Unitarian churches and fellowships are urged to take positive steps in inviting and welcoming all persons who share Unitarian views regardless of race or color; and
BE IT FURTHER RESOLVED: That the Unitarian denomination extend financial assistance to any Unitarian churches or fellowships suffering financial loss through practice of the above principles.

Submitted by petition by members of the Tennessee Valley Unitarian Church, Knoxville, Tennessee, and revised by the Business Committee.

6. The National Association for the Advancement of Colored People

WHEREAS: The National Association for the Advancement of Colored People engaged in the most critical struggle in its half century of work to destroy racial segregation and discrimination in American life; and,
WHEREAS: The outcome of the NAACP's historic fight may well determine the future course of democracy in the United States;

BE IT THEREFORE RESOLVED:

1. That the American Unitarian Association at its 134th Annual Meeting subscribe to a life membership in its name for the NAACP; and,
2. That the American Unitarian Association recommends that all churches and fellowships urge their members to become life members of the NAACP; and,
3. That the American Unitarian Association urges social action and other committees of local churches to publicize and support the program of the NAACP.

Submitted by the Community Church of New York.

7. Migrant Workers

WHEREAS: The problems of housing, transporting, and educating migrant workers in the United States and Canada, whether native, Mexican, Japanese, Bahamian, West Indies, or other, are a proper concern of all citizens;

THEREFORE BE IT RESOLVED: That the American Unitarian Association and its member churches and fellowships affirm our support of measures to obtain adequate wages, to maintain ordinary housing and sanitation standards in labor camps, to enforce child labor and school attendance laws, and to bring migrant workers under workmen's compensation provisions.

Submitted by the West Shore Unitarian Church, Rocky River, Ohio, and revised by the Business Committee.

8. Support for the United States Supreme Court

WHEREAS: The authority of the United States Supreme Court under our Constitution to interpret and rule on the constitutionality of any laws, local, state or federal, has in recent months been questioned by persons and groups disagreeing with some of its decisions; and

WHEREAS: Attempts in Congress to curtail the constitutional powers of the court threaten to destroy one of the basic principles of our democratic system: namely, the independence of the judiciary and the division of governmental power between the legislative, executive, and judiciary branches of our government; therefore

BE IT RESOLVED: That the 1959 May meeting of the American Unitarian Association express its full support of the United States Supreme Court and its determination to defend the court's constitutional powers.

Submitted by the First Unitarian Church, Los Angeles, California. Similar resolution submitted by the Community Church of New York.

9. Un-American Activities Committee

WHEREAS: The House Committee on Un-American Activities:

1. Has perverted, and thereby imperiled, the proper and necessary powers of the Congress to conduct investigations;
2. Has helped discourage free study and inquiry in working for peace while the world is threatened with destruction;
3. Has harassed Americans who work for racial equality and justice;
4. Has increased bitterness between racial and religious groups of our citizens, which in turn has imperiled our good relations with the people of Asia, Africa, and Latin America;
5. Has discouraged social and cultural contacts with our neighbors on this shrinking planet and has discouraged U. S. students and scholars from studying in countries which we Americans desperately need to understand;

THEREFORE BE IT RESOLVED: That the American Unitarian Association, in Annual Meeting, May, 1959, calls upon the 86th Congress to abolish the House Committee on Un-American Activities.

Submitted by petition by the Unitarian Fellowship for Social Justice, First Unitarian Church, Los Angeles, California.

10. Increased Opportunities for Higher Education

WHEREAS: The United States and Canada have traditionally supported a policy of free public education as a requisite for competent, effective citizenship; and

WHEREAS: An informed citizenry is desirable for the maintenance of world leadership and is, indeed, necessary for survival; and

WHEREAS: Existing higher educational opportunities are not keeping pace with current growth needs resulting in capable, deserving young people being unable to make the most of their potentials for themselves or society;

THEREFORE BE IT RESOLVED: That the American Unitarian Association urges the governments of the United States and Canada to institute extended programs of scholarship loans and aid to gifted, selected, needy students.

Submitted by the West Shore Unitarian Church, Rocky River, Ohio, and revised by the Business Committee.

11. Industrial and Welfare Laws

WHEREAS: Unitarians recognize the contributions that the labor movement has made to the industrial life of our country; and

WHEREAS: The labor movement sponsored the enactment of laws limiting the hours of work, safe-guarding of workers, preventing exploitation of children, and prohibiting discrimination;

THEREFORE BE IT RESOLVED: That the American Unitarian Association commends the AFL-CIO for the formation of the Ethical Practices Committee; and

BE IT FURTHER RESOLVED: That the AUA join with other religious groups in the United States opposing the "right-to-work" laws; and

BE IT FINALLY RESOLVED: That the Association supports and urges its constituency to support the continued improvement of the industrial and welfare laws, both federal and state.

Submitted by the Unitarian Church of Arlington, Virginia, and revised by the Business Committee.

12. Health Insurance for the Aged

WHEREAS: The great growth of hospitalization and surgical care insurance during the past decade has called attention to the great value of such insurance;

WHEREAS: The need for such insurance is especially great for those over 65 years of age, many of whom are trying to survive on relatively small incomes;

WHEREAS: These elderly citizens, while having a greater need for such insurance, find difficulty in obtaining it because of the state of their health, their inability to join a group covered by such insurance, or the extremely high cost of policies available on an individual basis;

THEREFORE BE IT RESOLVED: That the American Unitarian Association urge the federal government to institute as part of the social security system a program of hospitalization and surgical care insurance for the protection of retired persons who are receiving old age benefits under social security, with the funds for this program to come from moneys collected from employers and employees as Social Security taxes.

Submitted by petition by members of the Unitarian Church, Evanston, Illinois.

PEACE, INTERNATIONAL RELATIONS AND ALLIED SUBJECTS

13. Ban on Nuclear Tests and Weapons

WHEREAS: War has always been a holocaust, and modern atomic and hydrogen war is unthinkable; and

WHEREAS: Even the testing of nuclear weapons brings about an acceleration of an arms race in the use of weapons which, once tested, would be suicide for either side to use; and

WHEREAS: The testing of atomic weapons irreversibly releases radiation and its products into the world's atmosphere, with an immediate hazard of unknown degree, and produces deleterious genetic effects of unknown quantity on the human race and all other forms of life;

THEREFORE BE IT RESOLVED: That, as a first step in outlawing war, the American Unitarian Association, corporately and severally through its individual members, support with all its strength the establishment of a monitored ban on nuclear testing, co-operating with the Committee for a Sane Nuclear Policy and other organizations educating the people and supplying pressure on legislators and conferences to the end of stopping nuclear weapons tests and outlawing nuclear weapons; and that a copy of this resolution be forwarded to the United Nations and the several heads of government concerned.

Submitted by the Unitarian Fellowship of the Northern Valley, Closter, N. J. Similar resolutions submitted by the Unitarian Church of Flint, Michigan, and by petition of the Germantown Chapter of the Unitarian Fellowship for Social Justice, Philadelphia, Pennsylvania.

14. World Peace

WHEREAS: The knowledge of how to achieve enduring peace is very limited in contrast to the knowledge of how to wage war;
THEREFORE BE IT RESOLVED: That the American Unitarian Association and its constituent members urge the United States and Canada to establish federal institutes for research and study of the practices necessary for the achievement of lasting peace;
BE IT FURTHER RESOLVED: That the American Unitarian Association urge the governments of the United States and Canada to establish the cabinet posts of Secretary of Peace and allocate to them sufficient funds to study the problems involved in converting to a peacetime economy, with full employment; and
BE IT FURTHER RESOLVED: That the delegates at the 134th Annual Meeting of the American Unitarian Association urge all Unitarian organizations, fellowships, and churches to encourage their members to take an active interest in the problems of enduring peace; and to establish continuing study groups for this purpose; and said delegates hereby request the Adult Programs Department of the Council of Liberal Churches to develop study courses and to exercise its leadership in this area.

Revised by the Business Committee to combine resolutions submitted by petition by members of the Tennessee Valley Unitarian Church, Knoxville, Tennessee, and by the Community Church of New York. Additional resolution of similar nature submitted by the Community Church of New York.

15. Universal United Nations Membership

WHEREAS: The United Nations is our best hope of achieving a world of international law, peace, and order; and
WHEREAS: Only the inclusion of all nations in this organization can give decisions by the United Nations the necessary authority and respect; therefore
BE IT RESOLVED: That the American Unitarian Association go on record in favor of the admission of all nations now outside the United Nations; and
BE IT FURTHER RESOLVED: That the action of this 134th Annual Meeting of the American Unitarian Association be communicated to the President of the United States and the Prime Minister of Canada.

Submitted by petition by the Unitarian Fellowship for Social Justice in the First Unitarian Church of Los Angeles, California, and revised by the Business Committee. Resolutions with similar intent submitted by the Community Church of New York; members of the Unitarian Church, Evanston, Illinois, by petition; the West Shore Unitarian Church, Rocky River, Ohio; and the Unitarian Church, Flint, Michigan.

16. A New Policy Toward Africa

WHEREAS: The official United States policy toward an emerging African continent has been hesitant, confused, often contradictory;
THEREFORE BE IT RESOLVED: That the American Unitarian Association urge the United States Government to create a more realistic policy toward Africa which will be based on the right of all Africans for independence; and
BE IT FINALLY RESOLVED: That the American Unitarian Association send its greetings to the permanent Secretariat of the All-African People's Conference in Ghana.

Submitted by petition by members of the Unitarian Church, Evanston, Illinois, and revised by the Business Committee. Similar resolution submitted by the Unitarian Fellowship of Carbondale, Illinois.

17. Reciprocal Trade

WHEREAS: Free trade within the boundaries of the United States and Canada has been an important contributing factor in the economic development of the United States and Canada;
WHEREAS: The value of reciprocal trade is resulting in an economic community of nations in Europe for their mutual benefit; and
WHEREAS: Extension of reciprocal trade to the world at large has economic advantages for all nations, including the United States and Canada; and
WHEREAS: Increased trade with the "Iron Curtain" countries including the U. S. S. R. and the Chinese People's Republic would have economic advantages and would lessen international tensions;
THEREFORE BE IT RESOLVED: That the American Unitarian Association at its 134th Annual Meeting urge the governments of the United States and Canada to assume the leadership in expanding and extending reciprocal trade with all nations of the world.

Submitted by the West Shore Unitarian Church, Rocky River, Ohio, and revised by the Business Committee.

18. Extension and Scope of the International Geophysical Year

WHEREAS: The recently completed International Geophysical Year demonstrated that the major nations of the world, regardless of politics or ideology, can co-operate successfully in scientific endeavor to advance the general welfare of mankind; therefore
BE IT RESOLVED: That the scope of the International Geophysical Year be extended to medicine, public and mental health, and such other fields as will relieve the present world tensions and create a better and more sympathetic understanding among the peoples of the earth; and
BE IT FURTHER RESOLVED: That this resolution be submitted to the Secretariat of the United Nations.

Revised by the Business Committee to combine resolutions submitted by the Abraham Lincoln Unitarian Fellowship, Springfield, Illinois, and by the Unitarian Fellowship for Social Justice, First Unitarian Church, Los Angeles, California, by petition.

PROPOSED AMENDMENTS TO THE AUA BY-LAWS

The following proposed amendments to the by-laws of the Association were submitted to the Business Committee more than ninety days prior to the Annual Meeting in accordance with Article VI, Section 4, of the by-laws. As required by said section, the Business Committee forwards the proposed amendments to each member church, member fellowship and member organization entitled to be represented at the Annual Business Meeting.

AMENDMENTS SUBMITTED BY THE BOARD OF DIRECTORS

Proposal 1.

It is proposed to amend Article III of the by-laws of the American Unitarian Association by striking out Section 1 and Section 2 and inserting in place thereof the following new sections, namely:

Article III. Meetings of the Association

Section 1. ANNUAL MEETING. The annual meeting of the Association shall be held each year in May on such day and at such time and place as the Board of Directors from time to time shall determine, provided, however, that in each even numbered year the annual meeting shall be held in Massachusetts and in each odd numbered year the annual meeting shall be held in the United States of America or in Canada but not in Massachusetts.

Section 2. OTHER MEETINGS. General Conferences so-called, previously held bienially, are hereby discontinued. A special meeting of the Association may be called by the Board of Directors at any time and such meeting shall be held on such day and at such place within the United States of America or Canada as the Board of Directors shall determine.

Proposal 2.

If a new Section 2 of Article III is adopted as above set forth, it is proposed to make the following further amendments to the by-laws which will be required because of the elimination of the General Conference. It is proposed to amend Article VI of the by-laws of American Unitarian Association by striking out the first paragraph of Section 4 and all of Section 5 and Section 6 and inserting in place thereof the following:

Article VI. Committees

Section 4. BUSINESS COMMITTEE. There shall be a Business Committee consisting of five persons elected at annual meetings held in odd numbered years to serve until the adjournment of the next annual meeting following their election which is held in an odd numbered year. The Business Committee shall fill any vacancy in its membership. (The rest of Section 4 remains unchanged.)

Section 5. PROGRAM COMMITTEE. There shall be a Program Committee consisting of five persons elected at annual

meetings held in odd numbered years to serve until the adjournment of the next annual meeting following their election which is held in an odd numbered year. The Program Committee shall recommend the places for holding annual meetings in odd numbered years, shall plan the programs for the meetings of the Association and shall assist other denominational agencies in scheduling their meetings. The Program Committee shall fill any vacancy in its membership.

Section 6. NOMINATING COMMITTEE. There shall be a Nominating Committee consisting of eight persons elected at annual meetings held in odd numbered years for terms of four years each but in rotation so that four persons shall be elected for four-year terms at each such annual meeting. The persons so elected shall take office immediately upon the adjournment of the annual meeting at which they are elected. No member of the Nominating Committee shall be a member of the Board of Directors at the time of his election to the Nominating Committee or while serving thereon. No member of the Nominating Committee shall be eligible for re-election thereto until after a lapse of two years following the conclusion of his term of office. The Nominating Committee shall fill any vacancy in its membership, the person appointed to serve as a member thereof until the adjournment of the next annual meeting held in an odd numbered year.

Proposal 3.

It is proposed to amend Article VII of the by-laws of the American Unitarian Association by striking out Section 1 and Section 2 and inserting in place thereof the following new sections, namely:

Article VII. Commission on Planning and Review

Section 1. There shall be a Commission on Planning and Review consisting of five persons, one of whom shall be the Moderator *ex officio*. The other four shall be elected for terms of four years each at an annual meeting held in an odd numbered year but in rotation so that two persons shall be elected at each such annual meeting for four-year terms. The persons elected at such an annual meeting shall take office immediately upon the adjournment thereof. No member of the Commission elected as aforesaid shall be an officer or director of the Association or of any major denominational organization at the time of his election to the Commission or while serving thereon, and no members so elected shall be eligible for re-election. The Commission shall fill any vacancy in its membership, the person appointed to serve as a member thereof until the adjournment of the next annual meeting held in an odd numbered year.

Section 2. It shall be the duty of the Commission to review the work of the Unitarian denomination through its denominational and regional organizations in such respects as it deems wise and to present to the next annual meeting held in an odd numbered year a report thereon together with its recommendations based on such review. It may also make reports and recommendations from time to time to any one or more of the denominational or regional organizations through which the work of the Unitarian denomination is carried on. Its necessary expenses shall be provided by a special appropriation in the Association's budget.

Proposal 4.

It is proposed to amend Article VII A of the by-laws of the American Unitarian Association by striking out Section 1 and inserting in place thereof the following new Section 1, namely:

Article VII A. Election of Unitarian Members of Council of Liberal Churches (Universalist-Unitarian), Incorporated

Section 1. Pursuant to and in furtherance of the provisions of Article III, Section 2 of the by-laws of the Council of Liberal Churches (Universalist-Unitarian), Incorporated, the annual meeting held in each odd numbered year shall elect four Members of said Council to serve for terms of four years each.

Proposal 5.

It is proposed to amend Section 4 of Article VIII of the by-laws of the American Unitarian Association by striking out in Section 4 the words "or each General Conference."

Proposal 6.

It is proposed to amend Section 5 of Article VIII of the by-laws of the American Unitarian Association by striking out next to the last sentence in Section 5 and inserting in place thereof the following new sentence:

"If any such petition be filed with the Secretary not less than sixty days prior to the date set for the next annual meeting to be held in an even or odd numbered year, as the case may be, the name of the person thus nominated shall be placed upon the ballot for such meeting."

General Proposal.

So as not to interfere with the holding of the 1959 General Conference, it is proposed that with respect to each of the foregoing six amendments, if they are adopted, the votes of adoption shall provide that the amendments shall not become effective until the adjournment of the 1959 General Conference of the Association.

Proposal 7.

It is proposed to amend the by-laws of the American Unitarian Association by inserting after Article VII A a new Article VII B as follows:

Article VII B. Regional Areas

Section 1. The Board of Directors may extend official recognition to a regional organization which has been established by groups of churches or conferences and which in size and location forms a suitable geographical unit for administrative work, provided it requests such recognition, affiliates with the AUA, and becomes a participating organization in the United Unitarian Appeal.

Proposal 8.

When some of the present by-laws were adopted the name "Dominion of Canada" was correct. At present Canada is not a dominion.

It is proposed, therefore, to amend the by-laws of the American Unitarian Association by striking out the name "Dominion of Canada" wherever it appears and substituting therefor the name "Canada."

AMENDMENTS SUBMITTED BY PETITION OF INDIVIDUAL MEMBERS OF THE FIRST UNITARIAN SOCIETY OF PLAINFIELD, NEW JERSEY

Article V. Officers and Directors

Section 1. ENUMERATION, QUALIFICATION AND ELECTION. The principal officers of the Association shall be a President, three Vice Presidents, a Moderator, a Secretary, a Treasurer and an Executive Director. These officers and eighteen other persons shall be the directors of the Association and shall constitute its Board of Directors. The officers and directors shall be elected by ballot at annual meetings, except the Executive Director who shall be elected by a quorum of the Board of Directors and shall become on his election *ex officio* a non-voting member of the Board of Directors; the services of the Executive Director shall be terminated by a vote to that effect by a majority of the voting members of the whole Board of Directors at a duly called meeting. (Beginning with the words "The Board of Directors shall fill any vacancy . . ." in the present by-laws, to the end of the paragraph without change.)

Section 2. TERMS OF OFFICE. (No change from present by-laws.)

Section 3. BOARD OF DIRECTORS.

(a) Duties. (The existing Section 3a to the word "quorum") quorum, except for such purposes as these by-laws may stipulate a greater or lesser number. The Board of Directors shall report on its stewardship at annual meetings of the Association, and shall recommend programs and activities to these meetings, and shall keep the members currently informed on matters of concern and interest. The Board of Directors shall seek to cooperate with the other Unitarian agencies, regional and national, for the effective functioning and advancement of the total program of Unitarianism. In its internal proceedings the Board of Directors shall provide a means whereby its voting members shall review the work of the Executive Director not less often than once each year.

(b) Selection of Chairman. (No change from present by-laws.)

Section 4. POWERS AND DUTIES OF OFFICERS.

(a) The President. The President shall be *ex officio* a voting member of the Executive Committee and all departmental and standing committees except the Nominating Committee. He shall be considered the denominational leader of the Association and shall represent the Association on

public occasions and in fraternal relations with other religious bodies. He shall actively promote the purposes of the Association as described in Article I of these by-laws: (1) through personal service and leadership appropriate to his office; (2) by recommendations to the Board of Directors and to members of the Association for appropriate programs of action as he deems advisable; and (3) by report and recommendations to annual meetings.

(b) The Vice Presidents. (Insert here the paragraph numbered 3c in the present by-laws.)

(c) The Moderator. The Moderator shall preside at all meetings of the Association and serve in such representative capacity as the Directors and President may request.

(d) The Secretary. (No change from present by-laws.)

(e) The Treasurer. (No change from present by-laws.)

(f) The Executive Director. The Executive Director shall be *ex officio* a non-voting member of the Executive Committee and all departmental and standing committees except the Nominating Committee. He shall be the chief executive of the Association acting on behalf of and under the direction of the Board of Directors or the Executive Committee. It shall be his duty to supervise all the administrative activities of the Association and to correlate the work of all its departments. He shall give such advice, assistance, and direction to departments, and shall require such reports and assistance from departments, as will enable the work of the Association to go forward efficiently.

Section 5. ASSISTANT TREASURER. (No change from present by-laws.)

Section 6. RECORDING SECRETARY. (No change from present by-laws.)

Section 7. REMUNERATION. The Board of Directors shall determine the salaries of all employees of the Association, including the salaries of the President, the Executive Director and others, and shall authorize expense funds or reimbursements of expenses incurred by officials or employees of the Association in the performance of their duties as it deems appropriate.

Article VI. Committees

Section 1. EXECUTIVE COMMITTEE. (The existing Section 1 to the beginning of the last sentence.) It shall meet at the call of the Chairman of the Board of Directors, the Secretary of the Association or of its own chairman, who shall be named by the Board of Directors.

(The rest of Article VI without change from the present by-laws to the end.)

AMENDMENT SUBMITTED BY THE UNITARIAN CHURCH OF MONTGOMERY COUNTY, BETHESDA, MARYLAND

To amend Article IV, Section 1, Paragraph (a), Sentence 1, by adding the phrase "and financially contributing" between "voting" and "members" wherever these words occur together, so that the provision reads:

> "Each member church and member fellowship, other than the Unitarian Church of the Larger Fellowship, shall be entitled to be represented at each meeting of the Association by its settled minister or ministers and by one accredited lay delegate for its first one hundred voting *and financially contributing* members or fractional part thereof, and by one additional accredited lay delegate for each additional one hundred voting *and financially contributing* members or majority fractional part thereof."

UNITED UNITARIAN APPEAL, DEVELOPMENT FUND PLAN JOINT PARISH-LEVEL DRIVE FOR $1,400,000 IN 1959-60

The Unitarian Development Fund and the United Unitarian Appeal will combine at the church and fellowship level, but advance gifts for the development program are being sought in an earlier, separate, continent-wide campaign, according to a joint announcement by Percival F. Brundage, Development Fund chairman, and Alan B. Doran, UUA campaign chairman.

The decision to merge the two campaigns at the community level was reached at meetings of the UUA and AUA Boards recently.

The Development Fund goal has been established at $3,200,000. Three-fourths of the goal will be sought in advance gifts ranging from $5,000 to $350,000.

The development program seeks funds for expansion and services to the ministry, churches and fellowships, ministerial aid, programs on college campuses, the building loan fund, a proposed department of science and religion, world churches, religious education, denominational and public information, and theology schools.

Advance gifts committees have been formed in New England, the Middle Atlantic states, and in the Pacific Coast area. Other regions are forming their committees.

Regional campaign chairmen include John Richardson, New England; I. Edward Optekar, Meadville; Lewis P. Mansfield, Pacific Coast; Francis F. Campbell, Southwestern; and Philip Godfrey, Thomas Jefferson. Advance gifts chairmen include Mr. Richardson; Welles Van Ness Moot, Meadville; Edmund Hartsook, Pacific Coast; and Dr. James A. Gibson, Canada.

The Development Fund executive committee has established a goal of $800,000 for the campaign to be conducted among churches and fellowships. That effort will be joined with the UUA's $600,000 goal in a united 1959-60 campaign for $1,400,000. Three UUA board members — Roger Burton, Mr. Doran, and Paul A. Wilks — have been named to the Development Fund executive committee, a special liaison committee has been named, and UUA and Development Fund staff members will work together.

Mr. Brundage said the step to combine the two campaigns was taken to avoid overlapping efforts within churches and fellowships and to make possible an intensified campaign designed to make clear the importance of increasing support of the denomination through the UUA and providing "capital funds" for the long-range needs of the Unitarian movement.

Dr. Dana McLean Greeley, AUA president, said of the combined campaign, "If we succeed — and I am confident that we will — we shall strengthen support of the UUA in subsequent years, and at the same time we shall be providing urgently needed funds to meet the problems and challenges that are the result of our growth."

Mr. Doran pointed out that the combined effort is a move which will strengthen the "giving muscles" of all Unitarian groups while eliminating conflicts and overlapping campaigns at the church and fellowship level.

Members of the newly-named liaison committee include Wallace Adler, Mr. Brundage, C. Rodgers Burgin, Mr. Burton, David Connolly, Mr. Doran, Howard Hess, Robert H. Loomis, Walter H. Trumbull, and Mr. Wilks.

Members of the Development Fund executive committee are Peter I. B. Lavan, Mr. Trumbull, and Denison B. Hull, associate chairmen; Mr. Richardson, vice-chairman; Mr. Burgin, treasurer; Dr. Greeley, ex-officio; Judge Lawrence G. Brooks; Fred A. Brill, Jr., Mr. Burton, Judge H. Clay Burkholder, Francis F. Campbell, Richard S. Chamberlain, Hayward H. Coburn, Mr. Connolly, Philip T. Dalsimer, Mrs. William W. Davies III, Mr. Doran, Mrs. Emily Taft Douglas, Robert F. Duncan, Mrs. Frank E. Gannett, Dr. Gibson, Mr. Godfrey, Francis C. Hutchens, Samuel M. Lane, J. C. Long, Robert H. Loomis, Lewis P. Mansfield, Lyman W. Phillips, Mrs. George W. Pieksen, Mrs. H. Malcolm Priest, Frank H. Schramm, John F. Thompson, Mrs. C. Oliver Wellington, and Mr. Wilks.

BEACON BOOK ON SUBURBIA

Jews in Suburbia, by Rabbi Albert Gordon of Newton, Massachusetts, has been scheduled for publication September 15 by Beacon Press. The book will be the first over-all study of Jews living in suburban communities and will provide an intimate view of Jewish life as seen by a trained sociologist and rabbi.

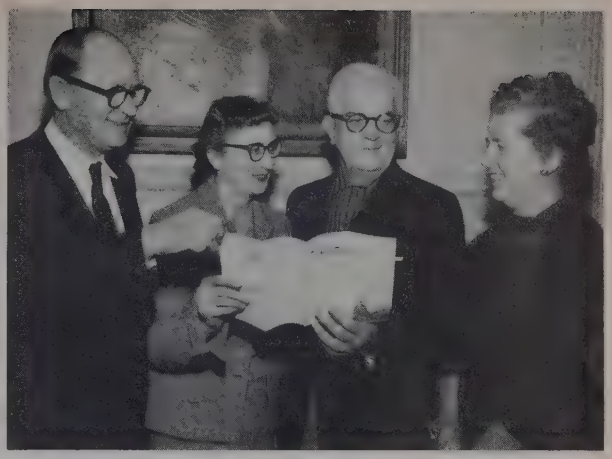
Rabbi Gordon has examined closely the suburban communities of Newton; Levittown, N. Y.; Montgomery County, Maryland; Cleveland, Ohio; St. Louis Park, Minn.; and San Gabriel Valley, Calif.

Dr. Oscar Handlin, Pulitzer prize winner and social historian of Harvard University, who has written a foreword, states: "Rabbi Gordon's work is the first effort to look seriously into the heart of this phenomenon [suburbia] in search of a meaning. It treats the Jews involved dispassionately, yet sympathetically. . . ."

AWARD TO LAURENCE STAPLES

Presentation of the first Greater Washington Meritorious Layman Service Award to Laurence C. Staples, executive director of All Souls Church (Unitarian), Washington, D. C., was the feature of the recent seventh annual banquet of the Greater Washington Association of Unitarian Churches.

NATIONAL WORKSHOP IN PLENARY SESSION: A portion of the registrants gather in Pierce Hall, All Souls Unitarian Church, Washington, D. C., for a plenary session of the National Workshop for Religious Liberals on "Federal Aid to Education." Speaking is Royal H. Cloyd, adult programs director, Council of Liberal Churches (Universalist-Unitarian), Inc., chairman for the session. On platform is William McLin, National Education Association.



THEY MADE THE WORKSHOP POSSIBLE: Four persons who made possible the National Workshop for Religious Liberals in Washington, D. C., are (left to right above) David Williams, publicity chairman; Mrs. A. Powell Davies, planning and hospitality chairman; J. Ray Shute, president of the sponsoring Unitarian Fellowship for Social Justice; and Mary Hillyer Blanshard, executive director of the UFSJ.

LITTLE ORGANIZATIONS CAN DO BIG THINGS, NATIONAL WORKSHOP REGISTRANTS LEARN

They were two minor industrialists, storm-grounded and Boston-bound by day coach. My chair was reclined, almost in their laps, and only ear plugs could have prevented hearing one of them say:

"I am more and more convinced that a small organization can be more effective than a large one."

It was no new insight, but it stuck in my mind because it supported a conviction reinforced by the program of the National Workshop for Religious Liberals, held March 9 through 11 in Washington, D. C., from which I was returning.

If there were those who arrived at the workshop doubting the value of social action by small, minority groups, they must have departed heartened. For throughout, the descriptions of what has been done, what can be done, and of the areas in which so much remains to be done produced a mounting impact.

Most gripping of the programs presented the accounts of the Rev. Eugene Pickett, Richmond, and the Rev. James Brewer, Norfolk, of the minority activities in behalf of public schools which contributed to the downfall of Virginia's policy of "massive resistance" to racial integration.

Later, J. Ray Shute, Monroe, North Carolina, told registrants in speaking of small societies in hostile communities: "Many of these microscopic groups throughout the South have an impact on social problems far out of proportion to their numbers." Mr. Shute is president of the Unitarian Fellowship for Social Justice, sponsor of the workshop.

Frank McCulloch, administrative assistant to Senator Paul Douglas, leading a workshop on "How to Work with Congress," declared: "From the nomination of a candidate through all the many steps before a legislative proposal becomes law, there are opportunities for religious liberals to affect the course of legislation."

The Rev. Ernest H. Sommerfeld, Alexandria, Va., told a workshop on "Civil Rights and Religious Responsibility": "How often we have seen the wrong kind of law passed because while the lobbies for the wrong were so well organized, there were no lobbies for the right."

And Dr. Dana McLean Greeley, president of the American Unitarian Association, in after-dinner remarks declared: "The great mistakes that religion has made have been in the direction of irresponsibility, of cowardice. . . . Let us act as we believe."

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Mr. Pickett, moderating a past-banquet session on "Virginia — Hope for the South," said that "Unitarian churches and fellowships have been making a significant contribution to free public schools and integration in the South."

But, he added, "events of the last few weeks have been the first rays of hope in five years."

Mrs. Kathryn Stone, member of the Virginia House of Delegates, reported that the "moderate course of 'contained compliance' seems to be holding." But Mr. Brewer, who headed the Norfolk Committee for Public Schools, warned: "What has happened in Norfolk . . . is actually only *one* faltering step in the greater battle of trying to save public education in Virginia, if not most of the South. . . . massive resistance laws may have been declared unconstitutional, but massive resistance has not fallen; it is far from being dead. Extremists are still out to destroy public schools . . . in whatever way they can, on both state and local levels."

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Plenary session programs included:

"Washington Dateline" — an off-the-record session in which Marquis Childs, St. Louis (Missouri) *Post-Dispatch,* and Richard Strout, *Christian Science Monitor,* were speakers.

"Labor and the Community" — after-dinner program in which Senator Douglas and Elliot Richardson, assistant secretary of the Health, Education, and Welfare Department, spoke.

A session in the United States Supreme Court room in which Justice Burton, a Unitarian, addressed the group.

"Federal Aid to Education" — Speakers were Senator Harrison Williams of New Jersey, a Unitarian, and William McLin of the National Education Association.

"A New Look at Foreign Policy" — Speakers were United States Representative Henry S. Reuss of Wisconsin and Max Freedman, correspondent for the Manchester *Guardian.*

"The Emergence of 'How Do You Like That?'" — a luncheon program at which the speaker was Harry Golden, author of *Only in America.*

Best-attended of the six workshops were those on "The Religious Liberal in a Conformist Society" and "Civil Rights and Religious Responsibility." Panelists for the workshops were:

"What's Ahead for Labor?" — Dr. Tracy Pullman, Ted Silvey, and Hy Bookbinder; "Foreign Policy and Economic Development" — Justin Blackwelder and Willard Johnson; "The Religious Liberal in a Conformist Society" — Jerome Nathanson, Dr. James Luther Adams, and Dr. Ernest W. Kuebler; "Population Growth and Dwindling Resources" — Rev. James Hutchinson, William Vogt, and Dr. Joseph L. Fisher; "Civil Rights and Religious Responsibility" — Benjamin Margolin, the Rev. Ernest Sommerfeld, Clarence Mitchell, and Mr. Shute; and "Welfare Legislation" — the Rev. Max Gaebler, Theodore Schuchat, John Edelman, and Helen Fuller.

VIC BOVEE

A UNITARIAN ABROAD

Threads that lead to other countries make life in Vienna fascinating

By PETER B. PUTNAM

VIENNA, AUSTRIA — The international community in Vienna is complex. It is probably too complex to be called a community, for it includes the staffs of the various diplomatic corps, business people, journalists, members of the International Atomic Energy Agency, university and medical students, workers for religious or welfare agencies, refugees, and other foreigners who have chosen for some reason to make their homes here.

The elements are widely disparate. For example, a Czechoslovakian countess, who spent some time in a Communist concentration camp, took care of our children during a four-day absence last Fall, while a common laborer on the road near our house is an American, a former soldier in the army of occupation, who has married a Viennese.

The international community's English-speaking element has its own school. Approximately two-thirds of the 280 or more pupils of the Vienna International Community School are American, but there are representatives of eighteen other nationalities. Two Yugoslavians and a Pakistani board the school bus near our corner, and our children recently reported a young Hindu, complete with turban.

The American colony does not suffer in isolation. It has its own parties and, when it is not enjoying Vienna in the Viennese style, its own recreations. There are American movies nightly at the school. Every Saturday morning through the Winter, a chartered bus filled with Americans, Britishers, and Australians leaves the front of the embassy for a day's skiing in the mountains to the south.

There is also a small, but growing, Protestant Community Church. The church has not grown without difficulty. Its weekly attendance of about 100 members shows samplings of widely divergent Protestant denominations, including a couple of Mennonites, and the Rev. Mr. McElway, a Presbyterian, has had to wrestle with a worship service that would avoid offense to various members of his flock.

We were interested in hearing Mr. McElway and attended his service the first Sunday of Lent. The church was unheated, and the congregation remained coated throughout. (In Austrian cathedrals, it is not uncommon to have the holy water in the basins frozen solid.) Mr. McElway, a recent graduate of the Princeton Theological Seminary, where he had been taught speech by a friend of ours, spoke on the significance of fasting. His delivery was excellent and his thesis strongly argued within the framework of Christian orthodoxy, but as a Unitarian, I was reminded of the comment of Julius Penrose in *By Love Possessed* that if hypocrisy is the tribute that vice pays to virtue, theology is the tribute that nonsense tries to pay to sense.

Peter B. Putnam, lecturer, writer, and Princeton, N. J., Unitarian, is president of the United Unitarian Appeal.

I have mentioned that Mr. McElway was taught speech by a Princeton friend. That is only one of a half dozen similar coincidences. The chief of our military mission turns out to have been my brother-in-law's predecessor in one hutch of the Pentagon's military rabbit warren. On her way to German class in the corridors of the university, my wife chanced to meet an American surgeon who had performed an operation on a fellow graduate of The Seeing Eye living in Princeton.

I could multiply examples of similar coincidences, but it is not the threads that lead back to family, friends, or home — the Small World Department — but those that stretch to other countries — the Large World Department — that make Vienna such a fascinating place to live. Those threads are carried in conversation. In reporting them, I cross the line between journalism and fiction, but, fact or fancy, here they are:

At the Huntsman's Ball, our Princeton friends speak of a brother in the foreign service in the Belgian Congo. "You know, it was one of the quietest places in Africa when he went there, but now he's sleeping at the foot of the stairs with his pistol, and Janet's got a bag, packed and ready, under each of the three children's beds in case they have to leave in a hurry." Or, in the ski bus, another American describes skiing in Japan. "They're crazy about it there. The good skiing is about eight hours by train from Tokyo, and the Japs will stand up or squat in the corridors all night long, ski all Sunday, stand up all night again on the way back, and go off to work Monday morning."

An Australian doctor at dinner tells anecdotes of the South Pacific, and a South American actor in a Hungarian wine cellar analyzes the failure of Nixon's tour. Thus we hear stories or get glimpses into nearly every corner of the globe.

Perhaps I can sum it up best in the description of an afternoon at the house of a neighbor. He is an American, the chief of the National Catholic Welfare Commission in Vienna. His wife is English. They met while she was studying the piano here. Their guests included another American, married to a Scot, two Norwegian medical students, a Finnish girl, and a Yugoslavian count with an Italian name and an Austrian wife. The count talked to me about Tito.

"It is the same with all revolutions," he said. "They are manufactured by little people who want to take things from big people. I knew Tito's father. He used to repair our car. That's all he was — a little mechanic. It is the same with all revolutions — except yours. That was run by your big people."

When the count and his wife had gone, the conversation turned on refugees. How well do they rehabilitate? Some of them do not rehabilitate. In fact, my Catholic friend said that some Hungarians had been so unhappy in the United States that they had been brought back to Hungary.

"But that's nothing. That doesn't get you. What gets you is the kind of thing I was reading in a report this morning. We've got this fellow in a camp near Linz. He's fifty-three. That means he was thirty-three when the war started. He's divorced from his wife. He's a good worker, and according to the report, he'd give anybody the shirt off his back, but as soon as he starts drinking, he changes — used to beat up his wife and get in fights.

"They're living in the same camp, and they seem to like each other but it looks as if he can't stand to see her son. It's not his boy. The father was a Sudeten German, killed on the Russian front in 1940, before the boy was born. Then, at the end of the war, the Czech *partizans* got hold of her and the boy. They bound him up and took him into a slaughter house. He was just five, remember, and they tortured him in front of his mother's eyes, and they ended by mutilating him. Now, he's an idiot, a 19-year-old idiot, and the step-father can't stand to see him. Or, at least, that could be it. The report just says that, for twenty years, this man has seen nothing but war, death, sickness, cruelty, and the life of the barracks. What can you do with a case like that?"

What indeed?

It is possible to hear many such stories in Vienna. It is impossible to authenticate them. They may have been greatly exaggerated or falsified in the process of many retellings, but at least some truth is in them.

The Viennese are a hearty and robust looking lot, but throughout this city and throughout this country, there are many ghosts and partial ghosts, people who, during twenty years saw so much of war and death and sickness and cruelty that, like china dolls dropped on the floor, they have cracked.

Many of them have been glued together again so skilfully that you can scarcely see the cracks. Others still drag out a living death. In twenty or thirty years, they will almost all be gone, yet it is hard to believe that their experience and the experience of their persecutors, the experience of man's inhumanity to man, will not live on for long to haunt the psyche and retard the development of the entire human race.

BIBLE READING RULING NEAR

Arguments on an injunction suit to halt Bible reading and recitation of prayers in the Pennsylvania public schools have been under study by a three-judge federal court in Philadelphia. A ruling was expected sometime this Spring.

The suit was filed February 14, 1958, by Mr. and Mrs. Edward L. Schempp, Unitarians of Roslyn, Pennsylvania, against the Abington Township School District and four board members. The Schempps have three children attending the schools. Leo Pfeffer of New York City, attorney for the American Jewish Congress, intervened as a friend of the court to support the Schempps.

The Schempps allege that the Pennsylvania statute requiring that ten verses of the Bible be read without comment on the opening of each school day is in violation of the First and Fourteenth Amendments to the United States Constitution. They contend that the readings and the joint recitation of the Lord's Prayer are actually a religious service which the Schempp children are required to attend and that the children are subjected to forced religious teachings other than those of their own religion.

Mr. Pfeffer contends that requiring school children to perform a devotional act violates freedom of religion and separation of church and state as guaranteed in the Bill of Rights.

The attorney for the school district contends that the requirement that the Bible readings be "without comment" proves there is "no establishment" of religion by the commonwealth. "The mere fact that minority groups disagree with the concept of the Bible gives them no right to prevent others from enjoying it," he was quoted as saying by United Press International.

In Mineola, New York, the Associated Press reported that five Nassau County residents had brought action in the state Supreme Court to prohibit a village school board at Herricks from authorizing use of a short prayer to start each day's classes. They contend the prayer violates constitutional guarantees for the separation of church and state.

The press service reported that two of the five plaintiffs profess the Jewish faith, one is an Ethical Culturist, one a Unitarian, and one a self-styled non-believer.

The prayer, recommended in 1952 by the New York State Board of Regents for public school use, reads:

"Almighty God, we acknowledge our dependence on Thee and we beg Thy blessings upon us, our parents, our teachers, and our country."

COLLEGE PLANS 'ELIOT HOUSE'

Mount Holyoke College, South Hadley, Massachusetts, has announced plans for a structure to be known as Eliot House in honor of the late Dr. Frederick May Eliot, longtime president of the American Unitarian Association and of the college board of trustees.

The structure will be an addition to the Sycamores, colonial house which is to be remodeled for use as a center for campus religious activities. Contributions totaling about $23,400 will finance the building of Eliot House.

USC CAMPAIGN OFFICIALS CONFER: Milton A. Dewey (right), Wilmington, Delaware, 1959-60 Unitarian Service Committee campaign chairman, and four vice-chairmen are shown above at a recent campaign planning session in Boston. Vice-chairmen are (left to right) the Rev. Jack Mendelsohn, Jr., Indianapolis, Ind.; Mrs. Ruth Crary Young, Boston; Kenneth B. White, Dallas, Tex.; and Mrs. Lawrence Steefel, Minneapolis, Minn. Vice-chairmen not shown are the Rev. Carl Bihldorff, Brookline, Mass., and Dr. Harry Banoff, Los Gatos, Calif.

UNITARIAN SERVICE COMMITTEE WILL SEEK $599,939 IN 1959-60 UNDER LEADERSHIP OF MILTON A. DEWEY

The Unitarian Service Committee, Inc., has set a 1959-60 campaign goal of $599,939, of which $302,805 must be raised through church, fellowship, and community campaigns throughout the nation.

Milton A. Dewey, Wilmington, Delaware, a member of the USC board of directors, will be campaign chairman. Honorary chairmen will be Percival F. Brundage, Washington, D. C.; Peter I. B. Lavan, New York City; J. Ray Shute, Monroe, N. C.; and Adlai E. Stevenson, Chicago, Ill.

National vice-chairmen and regional chairmen were scheduled to meet April 24 and 25 in Boston.

The vice-chairmen include the Rev. Carl Bihldorff, Brookline, Mass.; the Rev. Jack Mendelsohn, Jr., Indianapolis, Ind.; Mrs. Lawrence Steefel, Minneapolis, Minn.; Kenneth B. White, Dallas, Tex.; Mrs. Ruth Crary Young, Boston; and Dr. Harry Banoff, Los Gatos, Cal.

Regional responsibilities have been accepted as follows:

Mrs. George W. Pieksen, metropolitan St. Louis, Mo.; Miss Helen B. Hamer, metropolitan District of Columbia; Charles F. Ernst, South Wellfleet, Mass., Southern New England Region; Frederick R. Griffin, Jr., Philadelphia, Pa., Joseph Priestley Region; John T. Bregger, Clemson, S. C., Thomas Jefferson Region; Dr. Charles H. Wahl, Rochester, N. Y., Mohawk Valley Region; John S. Griffin, Indianapolis, Ind., Ohio Valley Region; Herbert Berggruen, Detroit, Michigan Area Region; Donald Wirtanen, Duluth, Minnesota Region; Willis H. Cramer, Denver, Colo., Rocky Mountain Region; Dr. Rudolph Bock, Palo Alto, Northern California Region; Mrs. A. Bruce Steele, Santa Barbara, Southern California Region; Harry F. Schulte, Los Alamos, N. M., Plateau Region; Leonard Hunting, Portland, Ore., Northwest Region; Mrs. Ralph Adams, Needham, Mass., metropolitan Boston; and Frederick C. Roop, metropolitan Chicago, Ill.

Ministers who have agreed to serve as regional consultants will meet May 21 at USC headquarters in Boston. They include Alfred W. Hobart, Birmingham, Ala.; Paul N. Carnes, Buffalo, N. Y.; Robert J. O'Brien, Cincinnati, Ohio; Alan G. Deale, Rockford, Ill.; John M. Morris, Quincy, Ill.; Alfred J. N. Henriksen, Corpus Christi, Tex.; and J. Ford Lewis, Portland, Ore.

USC TEAM IN SOUTH AMERICA

A Unitarian Service Committee team consisting of a physician, a nutritionist, and an agriculturalist recently participated in the second annual Interdisciplinary Child Nutrition Symposium in Ecuador and Paraguay under sponsorship of the USC and the Inter-American Institute for the Child.

Conferences were held February 25 through March 1 in Quito, Ecuador, and March 4 through 9 in Asuncion, Paraguay. The chairman of the USC team, Dr. Samuel Z. Levine, pediatrician-in-chief at the New York Hospital-Cornell University Medical Center, New York City, also led a similar team in South American conferences last year.

Another member of this year's team was Dr. Belle Dale Poole, child health consultant of the California Bureau of Maternal and Child Health.

THE REGIONS

UNITARIANS 'RUSH TO ROCKIES'

A Unitarian "rush to the Rockies" preceded the 107th annual meeting of the Western Unitarian Conference April 16 through 19 in Denver, Colorado, one of three such regional meetings held in the United States during the month.

Theme of the conference was "The Function and Responsibility of Liberal Religion." Programmed features included an address, "Major Denominational Concerns," by Dr. Dana McLean Greeley, president of the American Unitarian Association; a keynote speech by Alan Barth, editorial writer for the Washington *Post;* and a banquet address, "Freedom Stays West," by Dr. Thaddeus B. Clark, St. Louis, Missouri. The Rev. Edwin T. Buehrer was speaker at Sunday services.

Also programmed were talks on "Trends in Unitarian Thought," by the Rev. Charles W. Phillips, Omaha, Nebraska, and "Denominational Problems," by the Rev. John Brigham, Burlington, Iowa. Workshops were conducted on the theme and other subjects.

The Rev. Ellsworth M. Smith is executive secretary of the conference. The First Unitarian Society of Denver was conference host.

Earlier, both the Meadville Unitarian Conference and the Southwestern Unitarian Conference held their annual meetings April 3 through 5.

The program for the Meadville conference, meeting at the First Unitarian Church of Pittsburgh, Pennsylvania, featured an address, "Frontiersmen Still," by Dr. Greeley; two workshop sessions on fellowships conducted by Munroe Husbands, AUA fellowship director; and presentation of "The American as Faust," a new verse drama by Lawrence Lee, poet, in its premiere performance by a professional cast.

The Rev. John Evans, Columbus, Ohio, was the speaker scheduled at Sunday services conducted by Dr. Robert Killam, regional director.

The theme of the Southwestern Unitarian Conference, meeting at the First Unitarian Church of Houston, Texas, was "The Mobile Society." Programmed features were an address by Prof. George Guion Williams, Rice University, author of *Some of My Best Friends Are Professors;* a banquet address by the Rev. Ross Allen Weston, Arlington, Virginia; and a Sunday services address by Dr. Greeley. A panel discussion on "The Role of the Church in the Mobile Society" was scheduled.

Women's Alliance and Liberal Religious Youth programs also were conducted.

A number of sub-regional organizations also held annual meetings or conferences in April. Among them was the Carolina Unitarian Conference, which conducted workshops on "The Six Sides of Fellowship" April 17 through 19 at Raleigh, North Carolina.

The Mohawk Valley Conference programmed a roundtable discussion on "What Problems Confront the 2,500 Unitarians of the Mohawk Valley Conference?" at its April 17 and 18 meeting at Albany, New York. Also on the program were a symposium on "Focal Points for Inter-Church Co-operation"; group meetings on "How Shall We Work Together in Specific Areas?"; and an address on "Why Does It Matter What We Do?"

Other recent conferences included the Desert District Conference of the Pacific Coast Unitarian Council, held March 21 and 22 at El Paso, Texas. Organizational matters and conference activities were discussed.

Delegates from Unitarian societies in Alaska, British Columbia, Idaho, Washington, and Oregon met February 21 in Portland, Oregon, to organize a Northwest District Conference under the PCUC. Theme was "Unitarian Growth and Extension."

A conference for the Unitarian fellowship in eastern Washington and Oregon was held March 13 at Kennewick, Washington. Speakers included the Rev. Victor Goff, PCUC executive secretary, and the Rev. Rudolph Gilbert, Spokane, Washington. The Rev. Byron Kelham spoke at Sunday services.

Henry S. McKown, Oak Ridge, Tennessee, was elected president of the Tennessee Conference of Unitarian Churches and Fellowships at its meeting February 14 at Knoxville.

GROUND BROKEN AT ORLANDO: Ground was broken for a new First Unitarian Church of Orlando at a meeting of the Florida Conference of Liberal Churches. Mrs. H. L. Ricker, acting for Mrs. Louis C. Cornish, widow of a late AUA president, turns a spadeful of earth. Watching are (left to right) James C. Lee, Miami, conference president; Dr. Dana McLean Greeley, AUA president; and Dr. John Masek, chairman of the church building committee.

FLORIDA CONFERENCE COMMENDS GOVERNOR

The Florida Conference of Liberal Churches (Unitarian-Universalist) held its annual meeting March 13 through 15 in Orlando with more than 100 delegates, representing twenty-two Unitarian and Universalist churches and fellowships, in attendance.

Among Unitarians present were Dr. Dana McLean Greeley, president of the American Unitarian Association, and Percival F. Brundage, Unitarian Development Fund campaign chairman.

Conference delegates voted unanimously to send a letter to Governor Leroy Collins, commending him for his efforts to keep the Florida public schools open:

"We, the assembled delegates of the Florida Conference of Liberal Churches, do hereby commend and uphold the approach and attitude of Governor Leroy Collins toward the supreme law of the United States, and give our support to his idea of 'all deliberate speed' in the desegregation of schools in the State of Florida.

"We regard any movement toward the closing of our public schools as disastrous."

Officers elected for the coming year are: President, James C. Lee, Miami; vice-president and president-elect, Dr. Gordon Grimm, Winter Park; treasurer, Marcus Wright, St. Petersburg; secretary, Mrs. William Richards, Jacksonville; and parliamentarian, John Cochrane, Cocoa. Members of the newly-elected executive committee are Pierre Miles, Daytona; Dr. C. L. Scott, Tarpon Springs; Fred Stanton, Fort Lauderdale; and Homer Still, Tallahassee.

The Thomas Jefferson Unitarian Council, which met in conjunction with the Conference, elected Mrs. Rodman Shippen, Winter Park, and Everett Rosenstein, Miami, as Florida representatives on its board.

Dr. Von Ogden Vogt of Vero Beach, well known author (*Art and Religion, Modern Worship, The Primacy of Worship*), and minister emeritus of the First Unitarian Society, Chicago, was the featured speaker. Mrs. William A. Stubbs had charge of religious education workshops.

MRS. ROSS S. SNYDER

THE CHURCHES

ERIE ISSUES A CHALLENGE

Jubilant at the success of an experiment in obtaining support for the Booker T. Washington Center at Erie, Pennsylvania, the Rev. Donovan E. White recently challenged other Unitarian churches to match the record of his First Unitarian Church of Erie.

Mr. White reported he became distressed at the center's budget plight and wrote to thirty of the sixty most active families in his church, requesting checks to aid in the center's work.

"I was immediately barraged with checks!" he wrote. "One eight-year-old boy shoveled sidewalks to earn $2.50 so that he could share in his family's contribution. Yesterday morning I received the thirtieth check, and last night at the center board meeting I handed the treasurer $136.50, averaging $4.55 for the thirty contributions!"

Mr. White said he was issuing his challenge to improve on the Erie record in the hope of stimulating similar experiments elsewhere.

"We would just love to lose," he wrote. "For if our dare is taken, worthy organizations throughout the country will receive needed financial support, and in our losing, we shall have won our cause!"

CHURCH HONORS MANN, PEIRCE

Two Unitarian educators are memorialized in a stained glass window recently installed in the church of the First Unitarian Society of Newton, Massachusetts. The men, Horace Mann and Cyrus Peirce, were active in the organization of the church.

The window was made possible through a bequest from Miss Mira E. Metcalf, a lifelong teacher who was graduated from the normal school established by Mann and led at one time by Peirce.

Mann was commissioner of education in Massachusetts when he joined in signing a petition for the formation of the First Unitarian Society in Newton. Under his administration as commissioner, the first normal school in the United States was founded. Peirce was the school's first principal.

The principal features of the window are in three sections. Mann is portrayed in the right section and Peirce in the left. In the center is a symbolic figure of a teacher. Below the main figures are three smaller panels which represent reading, writing, and ciphering.

The window was designed, manufactured, and installed by Charles M. Connick Associates of Boston.

FIRST IN 99 YEARS

Trustees of the First Unitarian Church, Toledo, Ohio, have elected their first woman board president in the church's ninety-nine year history. She is Mrs. William T. Backus, who will direct planning for the observance of the church's 100th anniversary in 1960.

CHURCH DEDICATED AT DAVENPORT: The new Unitarian Church of Davenport, Iowa, shown above in late stages of construction, was occupied and dedicated recently. Its diamond-shaped nave seats 200. The Rev. Waitstill H. Sharp, minister, predicted: "The people will feel like a team with all eyes on Home. The ministers will feel like batters knocking out ideas to be fielded at first, second, and third." Architects are Lundeen and Toline, Moline, Illinois.

LOS ANGELES FUND SET UP

A Paul Kelley Memorial Fund has been established by the First Unitarian Church of Los Angeles, California, to provide scholarships and aid for students in graduate schools preparing for the Unitarian ministry and "other professions in our church life."

The fund was established at a dinner in the church at which Dean Josiah R. Bartlett of the Starr King School for the Ministry, Berkeley, California, and the Rev. Stephen H. Fritchman, minister of the church, spoke. The fund is in memory of a leader in the church for twenty years who drowned in 1957.

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THE FELLOWSHIPS

YWCA STANDS FIRM AT YORK

Pressure from the York County (Pennsylvania) Ministers Association failed to dissuade the Young Women's Christian Association of York recently from renting its facilities for meetings of the Unitarian Society of York, a fellowship which owns no meeting place.

The ministerial group, on motion by a Lutheran minister, voted to investigate the use of YWCA facilities for fellowship meetings. The motion took exception to a policy permitting the use of YWCA rooms by organizations "that could be considered non-Christian."

Directors of the YWCA recalled a part of the national YWCA's purpose adopted in 1934: "To build a fellowship of women and girls devoted to the task of realizing in our community life those ideals of personal and social living to which we are committed by our faith as Christians. In this endeavor, we seek to understand Jesus, to share His love for all people, and to grow in the knowledge and love of God."

Mrs. Vincent McCabe, board president, noted that the statement permits a broad interpretation of Christian affiliation, and expressed belief that the board's policy is in agreement with the statement.

The board reiterated its policy of building a fellowship "which bridges social, economic, religious, and racial differences" as not inconsistent with the word *Christian* in the organization's name.

The fellowship issued a statement in the midst of the controversy in which it noted that eighteen YWCA's and nineteen YMCA's are being used by Unitarian fellowships in the United States and Canada and citing sections of the by-laws of the American Unitarian Association, including the statement that ". . . the American Unitarian Association shall: (1) Diffuse the knowledge and promote the interests of religion which Jesus taught as love to God and love to man; . . ."

It added: "We hope that in York, as in other sections of the country, there will be abundant opportunity for the Unitarian Fellowship of York to work in co-operation with the churches and other religious groups in making York a better place in which to live.

Carl Just, chairman of the fellowship, issued the statement.

FELLOWSHIP LUNCHEON SET

May meetings delegates from Unitarian fellowships will discuss fellowship problems and opportunities at a special luncheon at noon, Friday, May 22, in the Charles Street Universalist Meeting House. The discussion will be moderated by Munroe Husbands, fellowship director for the American Unitarian Association.

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Arthur H. Ward, M.D.,
Medical Director

The Unitarian-Universalist Society

for Alcohol Education

invites you to attend its annual dinner meeting on *Friday, May 22, 6 p.m., in the Livingston Stebbins Aud.*, of the First Parish in Cambridge, Mass., Unitarian (in Harvard Sq., 8 minutes from Park St., Boston). *Speaker: Judge Lawrence G. Brooks,* Chairman of the Directors of the American Unitarian Association, on *"Alcohol as Seen from the Bench."*

Dinner reservations at $1 each should be made at the Reservations Desk, 25 Beacon St., Boston 8, Mass., by May 20.

The Program of the Society, and free literature, will be sent on request. Address:

The Unitarian-Universalist
Society for Alcohol Education
25 Beacon Street
Boston 8, Mass.

The Meadville Theological School (Unitarian) with which is associated Lombard (Universalist) is dedicated primarily to the education of ministers for these liberal churches. To this end B.D., M.A., and Ph.D. programs are offered. A year of supervised in-service training is central in its B.D. program, which thus uniquely combines academic work with practical experience.

Meadville's faculty is the Federated Theological Faculty of the University of Chicago. Students at Meadville are graduate students of the university, and have all the privileges of that status.

For information about the courses of study, costs, financial aid, housing, etc., write to:

President Sidney E. Mead
5701 Woodlawn Avenue
Chicago 37, Illinois

FELLOWSHIP BUCKS FAUBUS

Gov. Orval Faubus of Arkansas has been urged by the Unitarian Fellowship of Fayetteville to maintain the system of compulsory and free education intact in Arkansas.

A resolution containing the plea, voted March 5, was published in the *Northwest Arkansas Times* of Fayetteville and the Little Rock *Gazette*. Copies sent to fifteen Little Rock clergymen of various denominations drew numerous replies praising the fellowship for its stand.

The resolution opposed Governor Faubus and the state legislature, who have refused to permit racial integration in Little Rock's Central High School. The school remains closed in the face of federal court orders to integrate. Violence erupted at the school in the Fall of 1957 and federal troops were dispatched to maintain order.

About sixty per cent of the members of the Fayetteville fellowship are members of the faculty at the University of Arkansas. Fayetteville's junior and senior high schools are integrated.

Text of the Fayetteville resolution:

"The Unitarian Church, like many other churches in America today, has had a long experience as a minority group. There were times when it was illegal to be a Unitarian — as it was at times to be a Jew, a Baptist, a Roman Catholic, a Presbyterian — or, for that matter, a Christian. The great men of the Unitarian movement have been sturdy individualists, willing to stand up for their principles. We, as Unitarians, therefore cherish our constitutional liberties of freedom of belief, of speech, of association, and of equal opportunities for all; and we have a deep-seated respect for the rights of individuals, and a respect and affection for all persons as a part of the great brotherhood of man, as taught by all religions.

"We, the Unitarian Fellowship of Fayetteville, therefore urge the governor, the legislature, and the people of Arkansas to keep ever in mind these fundamental constitutional and religious principles, as we face the difficult problems ahead, and to oppose laws designed to deny these principles. We also urge that the system of compulsory free and public education, on which the rational and enlightened solution of all our problems ultimately depends, be maintained intact in Arkansas."

The resolution as published bore the signatures of Richard D. Brothers, president, and Harry L. Shoemaker, secretary, of the fellowship.

SEVEN NEW FELLOWSHIPS

Seven new fellowships were admitted to membership in the American Unitarian Association at its executive committee meeting in March.

The new members are:

Cochise Unitarian Fellowship, Douglas, Arizona; Unitarian Fellowship of Dover, Delaware; Unitarian Fellowship of Marion, Indiana; Unitarian Fellowship of Reno, Nevada; Unitarian Fellowship of Ulster County, Kingston, New York; Unitarian Fellowship of Fayetteville-Fort Bragg Area, North Carolina; and Unitarian Fellowship of Walla Walla, Washington.

THE MINISTRY

ANTI-ATHEISM BILL OPPOSED

Unitarian voices were raised immediately after four Texas legislators proposed a bill that would require faculty-members in state-supported colleges to sign affidavits declaring they believed in a Supreme Being, and press services carried Unitarian comment throughout the nation.

The legislators charged that atheism was being taught in Texas colleges and universities. Numerous educators denied the charge.

Among quick reactions to the proposal was that of Dr. Robert Raible, minister of the First Unitarian Church of Dallas. His comments were quoted in part in an Associated Press dispatch which was printed by 150 or more daily newspapers from coast to coast. Follow-up coverage in Texas quoted the Rev. Brandoch L. Lovely, minister of the First Unitarian Church of Austin. Several non-Unitarian ministers joined in opposing the measure.

The Dallas *Morning News* quoted Dr. Raible as saying:

"Men who try to legislate religious beliefs are our contemporary ancestors. They mean so well. They intend to be helpful. But they are innocent of history.

"When our founding fathers looked at history, they saw the Thirty Years War in Germany and the Bartholomew Massacre in France and the Inquisition in Spain. Very wisely, they made religious tolerance the first plank in our constitutional Bill of Rights, which is the foundation of our liberty.

"Our state university was founded to teach students how to think. You cannot help a student by withholding ideas from him. When ideas are absent, thinking is impossible.

"Our legislators do not have to protect the beliefs of our students. Most of them were well grounded in religion by their families and their churches before they went to college, and Texas is big enough to stand a few atheists within its borders."

Eruption of the controversy stirred several Austin ministers to protest such legislation. Among them was Mr. Lovely, who said:

"No self-respecting professor would sign such an oath, I'm not sure God really needs it."

In Brownsville, the Rev. W. Rupert Holloway, minister of All Souls Unitarian Church, reported a discussion group had appointed a committee to prepare for any necessary action as a citizens' group.

The Rev. Alfred J. N. Henriksen, minister of the Unitarian Fellowship of Corpus Christi, called for individual action:

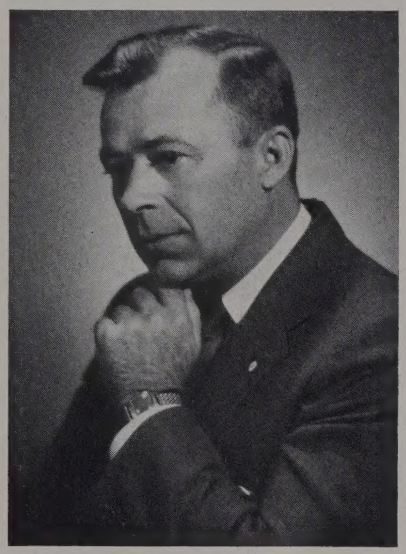
"The depths of legislative ignorance were plumbed by four Texas lawmakers insisting on teachers' taking an annual oath that they believe in a Supreme Being. This puts a religious test — for what is more religious than belief in a Supreme Being? — on public service. . . . Academic freedom is a precious item which would be victimized by the intimidations of the ignorant. Write your senator and representative of your objections to this stupid interference into the educational process."

REV. JOHN W. BRIGHAM IS NAMED TO NEW POSITION TO BE RESPONSIBLE FOR MINISTERIAL RECRUITMENT

The Rev. John W. Brigham, minister of the Unitarian Fellowship of Burlington, Iowa, has been named to a new position as associate director of the Department of the Ministry of the American Unitarian Association. He will be responsible primarily for ministerial recruitment.

The appointment was announced jointly by Dr. Dana McLean Greeley, AUA president, and the Rev. Leon C. Fay, director of the department. Mr. Brigham will begin his duties in Boston, July 1.

Creation of the position is an attempt to meet an increasing problem of ministerial supply and demand. The Commission on Planning and Review recently urged such an addition to the staff as a "necessary prerequisite for breaking a major bottleneck. . . ."



Rev. John W. Brigham

The position was made possible partly by the recent contribution by the North Shore Unitarian Church, Plandome, New York, of $13,700 earmarked for establishment of a ministerial recruitment program.

Mr. Brigham has been engaged part-time for the last three years in a pilot ministerial recruitment program as field representative for the Stevens Fellowship Committee, which provides fellowships for ministerial students financed through gifts by the late Horace N. Stevens, Sr., Plainfield, N. J., and members of his family. Field work in behalf of the committee will be combined with Mr. Brigham's new responsibilities.

Mr. Brigham is widely known throughout the denomination. He is a past president of the Midwest Unitarian Ministers Association and has served a number of years as secretary of the Iowa Unitarian Association. He has been minister of Unitarian churches in Sioux City, Iowa (1946-56); Billerica, Massachusetts (1942-46); and Castine, Me. (1938-42). He was ordained in 1938.

OF THE MINISTERS

John K. Hammon, *Hopedale, Mass.*, called to *Salem, Mass.*

I. Gordon Ferguson called to *South Natick, Mass.*

Henry J. Stonie called to *Dorchester, Mass.*

David B. Loomis called to *Winchendon, Mass.*

William P. Jenkins, *Toronto, Ont.*, called to *Rochester, N. Y.*

Richard W. Kelley, *Newburgh, N. Y.*, called to *Little Rock, Ark.*

Robert S. Hoagland, *Tacoma, Wash.*, called to *Park Forest, Ill.*

SERVICES TO HONOR MINISTERS

Delegates to the 1959 May meetings have an especial invitation to attend the annual Living Tradition of the Ministry services, honoring ministers who have died during the year and welcoming those who have joined the ministerial fellowship.

The Rev. Leon C. Fay, director of the Department of the Ministry of the American Unitarian Association, will conduct the services at 4:30 P.M., Monday, May 25, in the First Church in Boston. The observance is sponsored by the AUA and the Unitarian Ministers Association.

Preliminary certificates will be presented by Dr. Dana McLean Greeley, AUA president, and Dr. Peter H. Samsom, UMA president.

Prayer in recognition of deceased ministers will be offered by Dr. Leslie T. Pennington, Chicago, Illinois. The sermon will be by Dr. Arthur Foote, St. Paul, Minnesota. The UMA will sponsor a reception honoring new ministers and their wives after the services.

Dr. J. Raymond Cope, Berkeley, California, will be essayist at the 139th Berry Street Conference, for ministers only, scheduled Friday morning, May 22, in the New England Mutual Hall. His topic will be "The Soul's Fierce Struggle."

The UMA will conduct its annual meeting that afternoon in the same building; a luncheon for members only will precede the meeting.

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THE LAITY

MOVE TO RE-PHRASE PURPOSE

A proposal to substitute a new statement of purposes in the by-laws of the General Alliance of Unitarian and Other Liberal Christian Women will be a major item of business at the organization's annual meeting, May 22.

The General Alliance also will elect officers and directors, evaluate results of a long-term self-study program, and conduct its national workshop.

Climaxing the day-long annual meeting will be the organization's annual dinner.

The by-law proposal states that the General Alliance purposes shall be:

"To foster an association of liberal religious women devoted to the realization of those ennobling ideals to which Unitarians aspire;

"To strengthen Unitarianism through the local church and by co-operation with other Unitarian groups;

"To exemplify religious principles in all personal relationships;

"To strive for the fulfillment of a human brotherhood of justice and peace."

Officers to be elected include a vice-president, secretary, treasurer, regional vice-president, directors, and members of nominating and credentials committees. Mrs. William W. Davies III, Winchester, Massachusetts, will continue as president for the final year of a three-year term.

The nominating committee's slate includes Mrs. Randall L. Thompson, Delmar, New York, for vice-president; Miss Faustina Wade, Woburn, Massachusetts, secretary; and Mrs. Phillip J. Rulon, Cambridge, Massachusetts, treasurer. Regional vice-presidential nominees include Mrs. L. Charles Underwood, Cincinnati, Ohio; Mrs. L. Britton Lane, Elmhurst, New York; Mrs. Edward P. Winchester, Jamaica Plain, Massachusetts; Mrs. Sidney P. Lathrop, Portland, Oregon; Mrs. Herbert Bowen, Tucson, Arizona; Mrs. Dale V. Flippo, Charlotte, North Carolina; and Mrs. Robert T. Leech, Memphis, Tennessee. There are twenty-five nominees for directorships.

● It's an ugly rumor, and I highly object to my having been quoted as saying that a Unitarian may be defined as being a retired Christian, that a humanist is then a retired Unitarian.

● But I do agree with John Herman Randall Jr. that "Humanism must be God's religion, because not all men seem to be up to it yet!" If you're at least up to reading these days, how about the following:

Douglas, William O., ed.
MIND AND FAITH OF A. POWELL DAVIES (4.50) $4.05

Galbraith, John Kenneth
THE AFFLUENT SOCIETY (5.00) 3.50

Maslow, Abraham H., ed.
NEW KNOWLEDGE IN HUMAN VALUES 4.05

Potter, Charles Francis
LOST YEARS OF JESUS REVEALED (paper) .50

● *Request my list of important Russian translations, some of which are as follows:*

First Intl. Symposium, Moscow, 1957
ORIGIN OF LIFE ON THE EARTH (15.00) 13.50

Tsiolkovsky, Konstantine E.
BEYOND THE PLANET EARTH (5.00) . . 4.50

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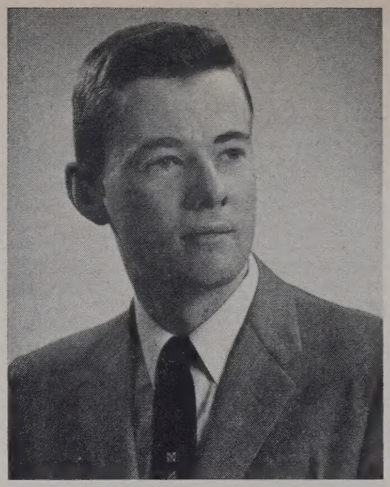

Rev. Orloff W. Miller

ASSOCIATE DIRECTOR FOR LRY

The Rev. Orloff W. Miller has been appointed associate director of Liberal Religious Youth (Unitarian-Universalist) by its executive committee. He wll assume full-time duties with LRY on June 1.

Since 1956 Mr. Miller has served the Federated Church (Unitarian-Congregational) of Francestown, New Hampshire. He also has worked with the East Harlem Protestant Parish in New York City, and has been minister to the junior church and adviser to the student group at the Harvard Congregational Church, Brookline, Massachusetts.

He is a graduate of Mount Union College (A.B., 1953) and Boston University (S.T.B., 1956). He is a candidate for a Ph.D. in sociology and social ethics at Boston University.

Mr. Miller, 27, is married and has two children.

'DARED TO LIVE BY OPINIONS'

United States Representative Daniel A. Reed, 83, who died February 19 of a heart attack in Washington, D. C., had been a member throughout his adult life of the Adams Memorial Unitarian Church, Dunkirk, New York.

For forty years Representative Reed served the forty-third congressional district of New York in Washington. Twenty-one representatives and three senators attended the services for him February 22 in Dunkirk.

During the services, the Rev. George G. Brooks, minister of the Dunkirk church, stated:

"He was a great and true public servant, in the best sense of the term. He had opinions, but he dared to live by them because he believed in them. As such, he served his country and his ideals well. No one can ask more of any man.

"He was a man of integrity and selflessness. He did not break or bend the law but helped to shape it democratically, for he respected disagreement. He may have been a conservative in his politics, but he was a liberal in devotion to the ideals of freedom and diversity."

CAN 'LAYMEN' BE WOMEN?

Is the word "layman" generic or specific? The question may be answered in May when the Unitarian Laymen's League at its annual meeting will consider amendments to its by-laws which would permit "association" by groups in churches other than purely male coteries.

The amendments, presented by the league council under instruction from last year's annual meeting, provide less than full membership privileges. The groups in question, which might contain women, would have no votes either in the mail ballot for election of officers or at the annual meeting. But they would receive information and adult education material and be encouraged to express themselves as part of the great body of Unitarian laity on matters for the good of the denomination.

The stated objective of the council in proposing such a move is the establishment of contact with, and the spread of information to the several hundred churches and fellowships with a social pattern which does not include "men only" activities.

The amendments have been warmly approved by several chapters, strongly opposed by others. League officials expect a heavy turnout of voting delegates at the meeting, May 23.

H. TALBOT PEARSON

DEATH SILENCES THE BELLS

Mrs. Margaret Shurcliff, 79, life-long member of King's Chapel, died February 28 at her home in Boston.

Mrs. Shurcliff originated one of Boston's most popular traditions: handbell ringing on Christmas eve. To many, she and her bell ringers were as much a part of Christmas on Beacon Hill as holly and lighted candles in windows.

She helped found and served as president of the American Guild of English Handbell Ringers, the New England Guild of Handbell Ringers, and the Beacon Hill Bell Ringers.

Mrs. Shurcliff was also active in civic affairs.

LEAGUE TO MARK 40TH YEAR

The fortieth anniversary of the founding of the Unitarian Laymen's League will be observed at a May meetings luncheon, Saturday, May 23, at the Arlington Street Church. The luncheon will follow the league's annual meeting, and the league's council will meet in the afternoon.

H. Talbot Pearson, executive director, said the luncheon program will honor founders, past presidents, and men who have been prominently associated with the league's signal achievements.

The league was founded April 11, 1919, in Springfield, Massachusetts, by laymen concerned about denominational needs. Among its early projects were the financing of preaching missions, a publications program, and recruitment of ministers for the American Unitarian Association, and the sponsorship of lay conferences throughout the nation and of the first religious education conference at Star Island, New Hampshire.

RELIGIOUS EDUCATION

EDUCATION DAY EXPANDED

Unitarians attending this year's May meetings will find an expanded Education Day program planned for them by the Council of Liberal Churches (Universalist-Unitarian), Inc. New workshops on various aspects of religious education and a larger number of principal speakers have been added to accommodate the 600 delegates and observers expected to attend the program.

Meetings, luncheons, and workshops will be held in the vicinity of Harvard Square, Cambridge, Massachusetts, on Saturday, May 23.

The morning program will include five major addresses, held simultaneously in the First Church in Cambridge (Unitarian) and the First Congregational Church.

Dr. Sidney E. Mead, president of Meadville Theological School, will speak on "Teaching Our Liberal Heritage"; the Rev. Sophia Lyon Fahs, curriculum consultant for the CLC, on "Is Science Study Religious Education?"; Dr. Bernhard E. Olson of the Yale University Intergroup Research Project on "Intergroup Relationships as Seen in the Beacon Curriculum"; Dr. Theodore Brameld, professor of education, Boston University, on "Moral and Spiritual Values in the Public Schools"; and Royal H. Cloyd, director of the Department of Adult Programs, CLC, on "Adult Education — Its Place in the Liberal Church."

Luncheons for delegates will be held in two churches and the annual meeting of the Unitarian Sunday School Society will be held in the chapel of the First Church.

Seventeen workshops are planned for the afternoon. They will be held in Sever Hall, Harvard University, and the First Church.

A feature will be three workshops in which participants develop educational materials for use in church schools in three areas: "Preschool Materials," "Experimental Curriculum," and "Curriculum Materials on Jesus." Other workshop subjects are "Our Heritage and the Assumptions of Liberal Religious Education," "Administration in the Church School," "New Teacher Orientation," "Parent and Home Cooperation," "Parents and the Child Up to Three," "Tensions Our Children Live With — Stories for Discussion," "Space and Equipment for the Church School," "The Why of Creative Activities," "Visual and Auditory Aids to Teaching," "Junior Choirs," "Exploring with Junior Highers," "LRY Programming — High School," "College Centers," and "Adult Programs."

Reprints of Unitarian Register articles are available upon order at $12.50 a page (one side), or fraction thereof, for 250 copies. Add $12.50 for each additional page. Add $5.00 for each additional 500 copies. Minimum order: 250 copies.

Address all orders to:

Managing Editor
The Unitarian Register
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PRACTICING PARENTHOOD

Cancellation of a parent education meeting by the Unitarian Church of Long Beach, California, so that parents could spend the evening with their children resulted in nationwide publicity through the public press. An Associated Press dispatch was printed in scores of daily newspapers.

The story quoted the church newsletter as follows:

"All Unitarians who have children want to be better parents. They join PTA groups, enroll in night classes in child psychology, work in co-operative nurseries and Cub Scouts.

"One way or another, they go to meetings, meetings, meetings. Maybe too many meetings. Perhaps the best way to learn how to be a good parent is to stay home and practice.

"Anyway, that's what we are advocating. We ask that all parents stay home with their children the evening of February 23 and glory in family joy. Pop corn, read stories, play games, love one another more than usual."

At least one editorial writer received the idea with enthusiasm but reservations. An editorial which appeared in newspapers in Watsonville and Tulare, California, commented:

"What a wonderful idea! But we're curious as to how they made out. Did they reclaim some real family togetherness from the past, or was little sister yakking away on the phone all evening and did Dad and Mom have themselves buried in the never-never land of television?"

HALT TO GROWTH PROPOSED

The largest school of religion in any Unitarian church in the United States may call a halt to its growth.

The Unitarian Church of Montgomery County, Maryland, which has hoped to remain a community church but found no way to stem an influx of new members and of school-age children, has expanded to three sessions of both church and church school to accommodate the crowds. Recently, the board of trustees recommended a return to double sessions in September.

The action is to roll back a church school enrollment of more than 900 to approximately 700. Concurrently, a church school waiting list would be closed to non-members and children on the list would be admitted only as vacancies occur. No new classes would be formed.

To compensate for the actions, the board established a center organization committee, which was expected to offer detailed plans for the opening of at least one new Unitarian center in a nearby area in September. The west Bethesda-Chevy Chase area and Silver Springs were under consideration as center sites. New church school applications from non-member families would be referred to the committee.

A temporary "overflow" school would be maintained in rented quarters until the church school enrollment has returned to the figure of 700.

CLC SPONSORS BROADCASTS

Three programs in the National Broadcasting Company's *Faith in Action* series were sponsored by the Council of Liberal Churches (Universalist-Unitarian), Inc., during April.

Participants in the programs, broadcast April 5, 12, and 19, included Dr. and Mrs. Harry A. Overtstreet, the Rev. Donald Harrington, the Rev. J. Raymond Baughan, Dr. Earl Loomis, Jr., and Dr. Harry C. Meserve.

Tape recordings and transcripts of the broadcasts are available through the Department of Adult Programs, Council of Liberal Churches, 25 Beacon Street, Boston 8, Massachusetts.

CALL FOR ANNUAL MEETING: Unitarian Sunday School Society, Annual Meeting and Election of Officers and Directors, Saturday, May 23, 1959, 1:30 P.M., Chapel, First Church in Cambridge (Unitarian), Harvard Square, Cambridge, Massachusetts.

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TOTAL COST FOR TUITION, BOARD AND ROOM is $150.00. Advance registration, with a fee of $5.00 is required. Write for details to Secretary, Pendle Hill, Wallingford, Pennsylvania.

EUGENE RODMAN SHIPPEN

The life of Dr. Eugene Rodman Shippen (born January 30, 1865; died January 11, 1959) spanned the greater part of time from one mid-century to another; his mind embraced the best of the Victorian age and our own.

Son of a distinguished Unitarian minister (Dr. Rush Shippen), educated at Harvard and Oxford, and much-traveled from youth to age, Dr. Shippen was one of our most cultured leaders. He held short pastorates at Wichita, Kansas (1890-93) and Lancaster, Pennsylvania (1908-10) and served three long ministries at First Church, Dorchester, Massachusetts (1894-1907), Detroit, Michigan (1910-18), and the Second Church of Boston (1920-29). There were interims for war work and special missions for the American Unitarian Association to Egypt and the Philippines.

Dr. Shippen was a knightly figure, cast in a large mold of manhood physically and spiritually. His intellectual acumen and curiosity continued until the last. His compassion for the suffering was warm and practical, his view of the role of the church in society well reasoned and wise.

Dr. Shippen will be long remembered for his quick sensitivity to the beautiful and his extraordinary development of esthetic values. He was one of the first Protestants of this century to promote the uses of the arts in religion. He brought to the Boston church from Oxford its May Day festival and the Tournament of the Golden Rose. With the aid of his gifted wife, Elizabeth Blount Shippen of Dumbarton Oaks, he produced perhaps the most beautiful Nativity pageant in America. To him, as one of the founders and the first president of the Religious Arts Guild, we are indebted for expanding our horizons and improving our usages.

Always a versifier, Dr. Shippen wrote many beautiful poems during his retirement years at Winter Park, Florida. Through them were manifested his human sympathies and witty summaries, his challenges and high devotions. All the days of his years were filled with courtesies to his fellow men.

V. O. V.

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THE UNIFYING LIGHT

Sir Arthur Eddington, famous English astronomer, has stated that the inner light that George Fox and many others have emphasized and the external light of physics and astronomy in some way must be identified. Floyd Irving Lorbeer, M.A., B.D., has attempted to do this both in prose and poetry. In prose read THE PHILOSOPHY OF LIGHT (265 pages, cloth $2.50). In poetry send for THE OCEAN OF LIGHT (cloth $2.50, paper $1.50). In the words of Tennyson, is there *ONE GOD, ONE LAW, ONE ELEMENT?* Is there one word that can help greatly to bring unity and the reality of God to this divided world? Discounts given to libraries and to college teachers. Free brochure available.

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